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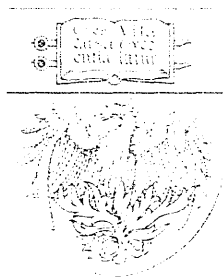
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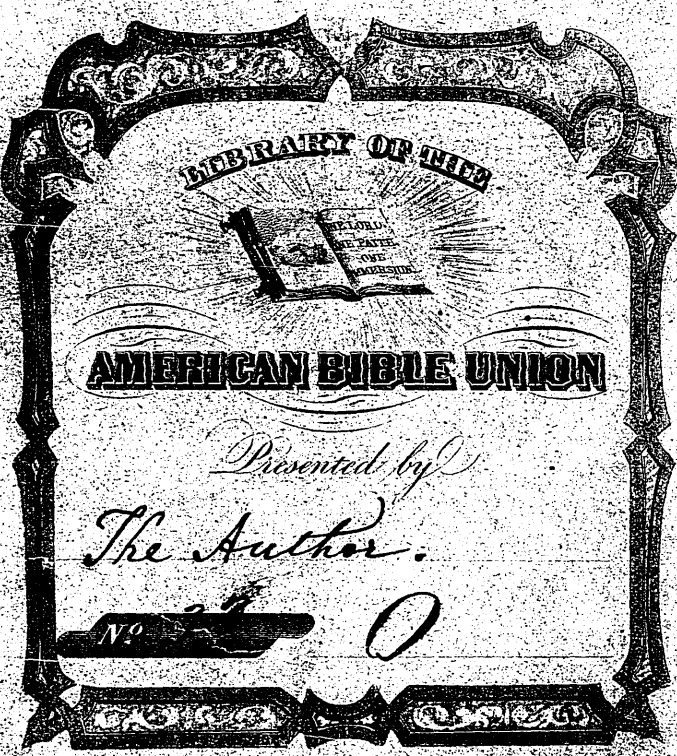
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A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. MATTHEW,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

THIRD EDITION STANDARD.

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L O N D O N

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P R E F A C E.

It is no light undertaking to attempt, in the present day, to produce a Translation of the Sacred Scriptures; and he that shrinks not from the labour, should consider, that assiduity is but one of the requisite qualifications. Perseverance may and does exist, without learning, or without a capacity of mind fitted for grappling with a subject, that has, for so many hundred years, received the utmost attention, and that has been advanced to the state of perfection, that the labour and wisdom of the most indefatigable, and most learned, and most powerfully minded men, have been able to advance it. To entertain a reasonable hope of labouring with success in such an undertaking, a man ought to feel convinced, that he possesses some advantage over those that have preceded him; either that his Learning and Research are more extensive; or

that his powers of Mind are greater; or that he possesses some description of Knowledge, of which they were ignorant. Convictions of this description, if rationally founded, are a sufficient warrant for such an undertaking; and the Public, if persuaded of the existence of the same, are called on, not to say required, to examine and weigh with care and attention, the arguments advanced in support of the views of such an author.

In presenting this work to the Public, I do not claim attention to it, on the ground of my possessing Learning and Research; for the plan I have followed, is, in all cases, to confine my translation of the Greek into English, generally, to the precise Words, and as far as I comprehend the subject, in all cases, to the exact Sense, that the Received Translation, or Donnegan's Lexicon, authorizes. In the Cases of Nouns, and the Tenses, &c. of Verbs, I invariably follow Valpy's Greek and English Grammar. These authorities being highly esteemed, I have endeavored implicitly to copy; I admit my obligation to follow, in all cases, their dictates; but in no case do I profess to justify them.

Neither do I claim attention to my work, on the ground of esteeming myself to possess greater powers of Mind than those that have preceded me; but I rest my claim, *exclusively*, on my conviction, *that I possess information of which they were ignorant*; and *that* indeed of a nature, that appears to me, of vital consequence to the attainment of the required end. On this ground, *alone*, do I venture to come forward as a translator of the Sacred Scriptures, and as I lay claim to nothing worthy of attention, but this; indeed, as I desire in all other respects, to follow the directions of those that have preceded me, I trust my endeavor will be examined, with an *exclusive* reference to this one point, to which, *alone*, I solicit attention, and which, *alone*, I feel called on to explain and defend.

The information that I consider I possess, consists, in an expectation of my having discovered the following particulars.

1st. The Punctuation employed by the Greeks.

2nd. The method of determining, in all cases, the character of the Sense intended to be conveyed.

3rd. The Sense conveyed by the Insertion and Omission of the article.

For the elucidation and explanation of the above particulars, I must refer my readers to my Pamphlet, entitled, *Rules for Ascertaining the Sense conveyed in Ancient Greek Manuscripts*. No one acquainted with Greek will maintain, that the possession of information on these points, is not essential to the attainment of a correct Translation; and as I believe my views on these points to be correct, I feel bound to submit them to public consideration. May He, without whom nothing is Strong, nothing is Holy, nothing is Pure, be pleased to grant, that should my views be erroneous, my endeavor may be, by His direction, a means of exciting others to labor, and ultimately, of obtaining the truth.

HERMAN HEINFETTER.

17, Fenchurch Street,
July 1st, 1855.

INTRODUCTION.

In the following translation, I adhere, in every case, to what is stated in the following observations :

1st. No Greek word is translated differently to that which the Received Translation or Donnegan's Lexicon authorizes.

2nd. In every case, the expression of the Translation of the Tenses of Verbs, is that which Valpy states in his Grammar to be the rendering of them ; except, as far as my Rules, may, in some few cases, to a certain extent, interfere.

3rd. The Expression and Omission of the Article, is made, in all cases, to effect the Sense ; the character of which effect, is Defined and Particularized in my Rules.

4th. The whole of the Punctuation, is in accord-

ance to what, according to my Rules, is expressed in the original.

5th. No transposition of words is admitted, beyond what is stated in my Rules.

6th. The character of the Sense of all passages is determined by my Rules, which particularize the marks by which to determine, whether Passages are intended to convey—A Literal, or a Metaphorical, or other than a Literal Sense.—A Sense Definite, or Indefinite.—Limited, or Unlimited.—Particular, or General.—Whether Parenthetical, or otherwise.—Whether Elliptical, or otherwise.

It will save the reader both time and trouble, here to make a few observations; as, in this place, the subjects to which they relate, may be considered generally; whereas if discussed in the Notes, they would more or less be affected by the particular biases and circumstances of the case connected with which each particular passage; and more particularly am I induced here to present them, inasmuch as they are, in my opinion, of great moment, having been the source of numerous errors, not only grievous

in relation to their number, but also in relation to their extent in error.

It is I believe admitted by all Scholars, that a strict Literal Translation of Greek into English, will not produce, in every case, in each Language, agreement in Sense. In practice, this disagreement is corrected, by a substitution of that in English, which in that Language, most nearly expresses, in each particular place, what is expressed in the Greek. To this I think no one can object; but not so, when, as continually occurs, this substitution is produced, as the Actual Sense, under every circumstance, of a *Word*, or *Form of Expression*: since the substituted Sense, is as dependant on the exactness of the *Particular Circumstance*, as of the *Word*, or *Form of Greek*; in addition to which, it should never be forgotten, that, in such cases, it is only a *Substituted Sense*, that is, *the nearest approach* to the Literal Sense, of which the custom or usage of the other Language will admit; hence the *Substituted Sense*, independent of the *Particular Circumstances*, may never be regarded, as a Sense of any *Word*, or *Form of Expression*. To give an example—The Aorist is

Translated in the Sense of the Present, *Draw*; or of the Perfect, *Have drawn*; or of its own particular Sense, *Drawn*. I am quite ready to admit, that in many places, the Aorist is rightly expressed in English, by the Present Tense; and in others, by the Perfect Tense; but I am not prepared to admit, that these, or any similar classes of instances, either in relation to this, or other *Words and Forms of Expression*, are any justification for contending, that it is optional with the Translator, how, in all cases, such passages, are to be Translated. Thus in relation to the Aorist, whether it is, *in every case*, to be translated in the Present, Perfect, or Aorist Sense, as the Translator may choose; that man will never duly comprehend the Sense conveyed by Greek, who regards the Sense, as that which the Author has not power *himself* to fix, but must leave to the choice and selection of him, who thinks fit to translate his work; reducing the instruction of Almighty God, to that which man deems it fitting it should be. With reference to the Aorist, and my observations apply to perhaps all the Cases in Greek, in which departures of this kind, are said to be left to the choice of the

Translator ; the Present Sense, regarded strictly, does never express the Sense, in any case, that the Aorist is used and intended to convey ; and the justification for using the Present Tense in English, is not, that it expresses the Sense of the Aorist in Greek, but that in English, there is no permitted means of expressing by a single term, that which the Aorist in Greek does express ; thus, in the particular case, as we have no Perfect Sense, and have a Present Sense, we are *compelled* to Translate the Aorist in a Present Sense. See John 4-7. *A woman of Samaria comes to have drawn water*, and Note on it, also Note on John 9-35 ; Still, however, our deficiency, does not change the original Sense expressed by the Aorist, or in any way sanction our considering, it may be regarded, as justly Rendered by a Present Sense, in any case, in which it is possible, by the usage of our own Language, to express an Aorist Sense. This Rule should be strictly attended to *in all cases*. In some cases, it is true, deficiency in our own Language, may *compel* us to a substitute, but that substitute, can only be defended, in those *particular* cases, in which it is impossible, with regard to the

propriety of our own Language, to express the Sense that is expressed in the Greek, and will in no way sanction, what has by means of it been practised, a departure from a strict Literal Sense, in cases, where the requirements of our own Language, do not necessitate thereto: neither will it in any way sanction, our regarding the Sense of the Aorist, to be other, than that which is strictly its own.

Again; it may be difficult, in some places, in English, to distinguish between *ὡς* *In order that*, and *οτι* *That*; and it may also be, in some places, contrary to the usage of own Language, to express such difference; but admitting such to be the case, it will not sanction our regarding it, as left to the choice of the Translator, to determine what is to be the Sense conveyed by *ὡς* whenever it is used; it is not left to him to obscure, if not pervert the Sense, as in John 13-34, and many, many other places; and the same in relation to many, many other words.

In conclusion I would observe in relation to this subject, that if out of one hundred examples, ninety-nine are compelled by the requirements of our own

Language, to be Translated in other Sense, than a strict Literal Rendering would afford, it does not sanction or justify, if the requirements of our own Language does not preclude, the Sense afforded by a Strict Literal Translation of the original, the Translation of the hundredth passage, in any Sense, that the strict Literal Translation of the original will not afford.

It does not appear to me, that I shall infringe the just limits of a Literal Translation, if in this and all future Translations, I so far depart from the Form of the Original, in all cases not affecting the Sense as to Translate the Forms, such as, *The father of us, of them, of him, &c. &c. Our, Their, His Father, &c. &c.*

Having fully stated in my Tract on *Ιησου*, the reason, why *εν χριστω Ιησου* should be Translated, *In the Dispensation of Jesus*, I shall here only add, that, in all cases, I shall hereafter so render it, without further notice.

In my Tract on *κυριος*, I have stated the reasons, why *κυριος* not preceded by the Article, and used

as a *Distinctive Appellation*, is used exclusively in relation to God; and as I do not see the possibility of distinguishing in English between the Appellation *Lord*, when used in relation to God, and when used in relation to Christ, in any way consistent with our usage in relation to Sense and Sound, I have substituted in my Versions for *Lord*, used in relation to God, the Appellation, *God*, as ensuring a just apprehension of the Sense.

I adopt the Greek Text of Griesbach, as I find that some of his corrections are absolutely necessary; what he rejects being without example in, sometimes in direct opposition to, the usage of the Greek Language; which in no one instance have I found to be the case, in relation to any of his corrections.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησους Κυριος*.

491, refers the reader to my Tract on *Ἰησouv*.

492, Do. *Πνευμα.*

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

A Dotted Line under the printing, marks the *Arrangement* or *Government* as *Irregular*. See the Rules.

A Line under the printing, marks an Ellipsis. See the Rules.

Italics, mark an addition to, or a substitution I would propose for, the Translation in the Text, that appears to me to make the Sense clearer.

The Stops are expressed as specified in the Rules.

To those who have not followed me through all my examinations, the style of my Notes may present a Dogmatic appearance; but the Reader, equally with myself, derives advantage, in brevity, from the Form I have adopted, viz., *Literally—Whereas the Sense intended to be conveyed is*. All that I intend by the first of these expressions is, That in every similar Government, Regularly Arranged, with a like Context, it will be found, without any exception, That the same character of Sense is intended to be expressed; and that such Sense is, in every case, the Literal Sense of the passage. By the second of these expressions I mean, That in all similar passages,

it will be found, without any exception, That the Sense intended to be expressed, is other than the Literal Sense ; which Sense the Context determines to be that which I have specified. In either case, I do not refer to opinion, but to *invariable* usage, and so to that which admits of proof or disproof.

No opinion respecting the sense of a passage is entitled to demand regard. Opinion cannot be other than it is, *human* ; and consequently, may be erroneous ; and so, necessarily requires confirmation for its verification. This I desire to enforce, to preclude any undue value being attached to my unsupported observations ; although, in my opinion, they are as worthy of regard, as many that are highly esteemed. In this desire, I have not been influenced by the number of my Emendations in each New Edition of my Publications. These Emendations, numerous as they are, have generally originated, not from the correction of the error of a previous statement, but from inability at the time of making the statement, of explaining the object of certain Peculiarities in the Government of the Language, which at the time of making the Emendations, study had enabled me

to trace out. Opinion on this point is justly disregarded, as an absolute authority ; but the invariable Usage of Language, however apparently indifferent its circumstances be, can never be so disregarded ; it is that, and that alone, by which the sense of every passage can be determined.

HERMAN HEINFETTER.

17, *Fenchurch Street*,

Feb. 1st, 1856.



Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou has given us in our Saviour Jesus Christ
Amen.

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO ST. MATTHEW.

CHAPTER I.

⁵⁰⁰
1. A record of generation of Jesus Christ, a son of David, a son of Abraham,

⁵⁰¹
2. Abraham begat the Isaac *referred to*. And
⁵⁰¹ ⁵⁰¹
Isaac begat the Jacob. And Jacob begat the Judas
.....
and his brethren.

⁵⁰¹
3. And Judas begat the Phares, and the Zara of
..... ⁵⁰¹
the Thamar. And Phares begat the Esrom. And
⁵⁰¹
Esrom begat the Aram.
.....

500. *A record of generation of Jesus.* Had this been a complete and perfect record, I have no doubt, but that the Article must have been expressed before the word *Generation*; its omission therefore marks it as incomplete. Probably it records only the names of those in the line of the genealogy, that are immediately connected with a particular occurrence, either relating to some Historic fact, or to some regular measure of time; hence v. 17 "*For all the generations here recorded*," otherwise to what does the word "*For*," there relate? and why is the Verb, *Are*, omitted, unless it be to shew, that the Literal Sense is not intended to be conveyed.

501. *Abraham begat the Isaac.* Literally, *He did so by his*

4. And ⁵⁰¹Aram begat the Aminadab. And ⁵⁰¹Ami-
⁵⁰¹nadab begat the Naasson. And ⁵⁰¹Naasson begat the
 Salmon.

5. And ⁵⁰¹Salmon begat the Booz of the Rachab.
 And ⁵⁰¹Booz begat the Obed of the Ruth. And ⁵⁰¹Obed
 begat the Jesse.

6. And ⁵⁰¹Jesse begat the David that is king. And ²²⁵
⁵⁰¹David that is king begat the Solomon of the *wife* of
 the Urias.

7. And ⁵⁰¹Solomon begat the Roboam. And ⁵⁰¹Roboam
 begat the Abia. And ⁵⁰¹Abia begat the Asa.

8. And ⁵⁰¹Asa begat the Josaphat. And ⁵⁰¹Josaphat
 begat the Joram. And ⁵⁰¹Joram begat the Ozias.

9. And ⁵⁰¹Ozias begat the Joatham. And ⁵⁰¹Joatham
 begat the Achaz. And ⁵⁰¹Achaz begat the Ezekias.

10. And ⁵⁰¹Ezekias begat the Manasses. And ⁵⁰¹Manasses
 begat the Amon. And ⁵⁰¹Amon begat the
 Josias.

own intrinsic power; hence the *Disarrangement*. See Rule 322,1, the Sense intended being, *He was the instrument of begetting*.

The Article is omitted before Abraham, See Rule 101, as the Literal Sense, had the Article been expressed, would be, *The Abraham by his own power begat the Isaac*; hence the Omission of the Article here, and before all the Nominatives in the succeeding verses.

The *Stop* that divides the clauses that succeeds this, is a *Major Stop*, in order to shew, that the Act recorded in what succeeds the Stop, is wholly unconnected with that recorded in what precedes it. See Rule 170.

11. And ⁵⁰¹Josias begat the Jechonias and his
brethren, about the transportation for Babylon.

12. And after the transportation for Babylon,
⁵⁰¹Jechonias begat the Salathiel. And ⁵⁰¹Salathiel begat
the Zorobabel.

13. And ⁵⁰¹Zorobabel begat the Abiud. And ⁵⁰¹Abiud
begat the Eliakim. And ⁵⁰¹Eliakim begat the Azor.

14. And ⁵⁰¹Azor begat the Sadoc. And ⁵⁰¹Sadoc begat
the Achim. And Achim begat the Eliud.

15. And ⁵⁰¹Eliud begat the Eleazar. And ⁵⁰¹Eleazar
begat the Matthan. And ⁵⁰¹Matthan begat the Jacob.

16. And ⁵⁰¹Jacob begat the Joseph that is husband
of Mary, of whom, Jesus that is called Christ was
begotten.

17. ⁵⁰⁰I say a record. For all the generations *here*
recorded from Abraham, to David, fourteen genera-
tions *are*, and from David, to the transportation for
Babylon, fourteen generations *are*, and from the
transportation for Babylon, to the Christ, fourteen
generations *are*.

18. Now the birth of the ⁵⁰²Jesus Christ *here re-*

502. *Now the birth of Jesus &c.* Had this birth of Jesus, been
like other men's, the commencement of his existence, I see no reason

ferred to thus it was. ⁵⁰³ Verily she was found with a ⁵⁰⁴
 child having, with a spirit holy ⁵⁰⁵ *i e without blemish to*
her reputation, after his mother Mary having been
 espoused to the Joseph, before when, them to have
 come together. ⁵⁰⁶

19. And Joseph her husband being just, and not
 willing her to have made a public example of, he
 was minded privately to have put away her. ⁵⁰⁷

for the Disarrangement here, the occasion of which I consider to be
 intended to admit of his having had a previous existence; hence the
Disarrangement. See Rule 321.

503. *Stop*. The Sense here is not, *Thus it was because she was*
found &c, which is the Literal Sense; hence the *Major Stop*. See
 Rule 183,2.

504. *Verily she was found &c. after his mother Mary &c*. The
Disarrangement here is of frequent occurrence. The *Regular*
Arrangement of the words of this passage implies, A relation of
Cause and *Effect* between those that commence and terminate the
 sentence; whereas the Sense intended to be conveyed, has no such
 relation, the only relation being, Accidental, or a mere succession of
 the particulars they express, as regards the order of their repre-
 sentation. Thus in the present case, *Mary was not found with*
Child, Of, By, or Because, she was espoused, which is the Literal
 Sense of the words; but, *After she was espoused*, which is the Sense
 here intended to be expressed, and which being a Second Sense of
 the words, is the occasion of the *Disarrangement* here. See Rule
 321.

This estimation of this *Arrangement*, necessitates the entire re-
 jection of what is termed, The Doctrine of, *The Genitive Absolute*,
 a Doctrine that can alone be sustained on pure assertion, its
 existence never having been explained, or even admitting of being so,
 on any ground other than the Utterer's decision, That the case
 under consideration, is one that is to be regarded, as an example of,
The Genitive Absolute.

505. *Without blemish to her reputation*. Had the Holy Spirit
 here been referred to, the Article must have been expressed, both
 before the word *Spirit* and *Holy*. See 492.

506. *Stop*. The Sense here is not, *She was found &c. though*

20. And these things by him having been mediated on. Behold an angel of God, in a dream, was made to appear to him, saying, Joseph, son of David. Thou shouldst not have feared to have taken Mary thy wife. For that that was conceived in her, with a spirit holy *i e without blemish to her reputation*, it exists.

21. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people, from their sins.

22. And all this hath happened, in order that it

Joseph &c., which is the Literal Sense; hence the *Major Stop*. See Rule 183,1.

507. *Stop*. The Sense here is not, *He was minded to put her away privately though he did regard those things*, which is the Literal Sense; hence the *Major Stop*. See Rule 183,1.

508. *Stop*. The Sense here is not, *See or Investigate*, which is the Literal Sense, but, *Hear or Be informed*; hence the *Major Stop*. See Rule 184. See in the opposite Sense *ide* Matt. xxv. 20, 22, 25, and xxvi. 65.

510. *For that that was conceived in her*. Literally, *In the ordinary manner of conception*; whereas the Sense intended to be conveyed is, *That which results to her as conception*; hence the *Disarrangement*. See Rule 321.

511. *With a spirit holy*. See v. 18. Literally, *This is the Cause of the Existence*; whereas the Sense intended to be conveyed, relates *To the Character*; hence the *Disarrangement*. See Rule 321. Altho', in my opinion, Almighty God does not here record, that Mary conceived by the immediate power of the Holy Spirit, what is recorded, does not admit of other explanation.

512. *Stop*. The Sense here is not, *Thou shalt call his name Jesus, because he shall save his people*, which is the Literal Sense, but, *Thou shalt call his name Jesus, a fitting name, for he shall save his people*; hence the *Major Stop*. See Rule 183,2.

should have been fulfilled, that that was spoken of the Lord, by the prophets declaring.^{497,3}

23. Behold the virgin *referred to*, in womb, shall have and bring forth a son, and they shall call his name Emanuel, which is, being interpreted,⁵¹⁴ with us, the God.

24. Then the Joseph having been raised from the sleep, he did, as the angel of God commanded him, verily he received his wife,

25. yet was not knowing her, until when, she brought forth her son that was²²⁵ first born, and he called his name Jesus.

CHAPTER II.

1. Then behold wise men,⁴⁹⁵ from *the* east, came to Jerusalem after the Jesus having been born in Bethlehem of the Judea, in days of Herod the king, saying,

2. where is, he that was born king of the Jews.⁵¹⁶ For we have seen *his* star, in the east, and came to have worshipped him.

514. *With us.* Observe, the Preposition employed is not *συν*.

516. *His Star.* Literally, *That which is his own*; whereas the Sense intended to be conveyed is, *That which is connected with him*; hence the *Disarrangement*. See Rule 321.

3. Then Herod the king having heard, he was troubled, and all Jerusalem, with him,

4. And having gathered together all the chief priests and scribes of the people, he was demanding of them, where the Christ⁵¹⁷ is to be born.
.....⁴⁹⁴.....

5. And the *assembly* said unto him, in Bethlehem of the Judea. For thus it hath been written by means of the prophet,

6. and thou Bethlehem a land of Judah.⁵¹⁸ By no means least thou art among the Princes of Judah. For out of thee, a governor shall come, who shall rule my people the Israel.^{518,1 497,4}

7. Then Herod privately having called the wise men, he enquired diligently of them the time that^{518,2} *the apparent* star is visible,

8. And having sent them, to Bethlehem, he said, having been gone diligently, search for the young

517. *Where the Christ is to be born.* Literally implies, *That Herod believed that Christ would appear*; whereas the Sense intended to be conveyed is, *That knowing of the Jewish expectation, he desired to be informed of the place, where they expected it would be realized*; hence the *Disarrangement*. See Rule 322,1.

518. *Stop.* The Sense here is not, *In thy present appearance to man*, which is the Literal Sense, but, *In thy real character*; hence the *Major Stop*. See Rule 184.

518,1. *The Israel.* Observe, the Article is expressed.

518,2. *That Star.* Observe, no Article is expressed.

child. And when ye should have found, bring word again to me, that even I having come, I shall worship him.

9. Then the *men* having heard the king, they were gone, and lo the star which they saw in the east, was going before them, ⁵¹⁹till when, having come, it stood, over where, the young child was.

10. And having seen the star, they were rejoiced with joy exceeding great,

11. and having come into the house, they saw the young child, with Mary his mother, and having fallen down, they worshipped him, and having opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh,

12. but having been warned of God in a dream not to have returned to Herod, through another way, they departed to their country.

13. And behold an angel of God *apparently ap-*
⁵²¹peared in a dream to the Joseph after their having ⁴⁹⁵

519. *Stop.* It seems to me probable, that the reading here should be, *Until when*, a reading which Griesbach partly sanctions, and which the Government here appears to me to require, hence I have adopted it.

521. See 495. *An Angel of God appeared in a dream. Dis-*

departed, saying, having arisen, take the young child
⁵²²
 and his mother, and flee into Egypt, and be there,
 until perhaps, I should have declared to thee. For
 Herod is about to seek the young child in respect of
⁵²³
 that it should have destruction.

14. And the *Joseph* having been aroused, he took
 the young child and his mother by night, and de-
 parted into Egypt,

15. and was there until the death of Herod, in
 order that it should have been fulfilled, that that was
 spoken of the Lord, by means of the prophets de-
 claring, out of Egypt, I have called my son.^{497,4}

16. Then Herod having seen, that he was mocked
 of the wise men, was exceeding wrath, and having
 sent forth, he slew all the children that were in
 Bethlehem, and in all the coasts of it, from two years
 old and under, according to the time, which he dili-
 gently enquired of the wise men.^{497,4}

arranged. See Rule 322,1, in order to shew, That no *Angel*
actually presented himself, but that the mind of Joseph was, through
the effect of his dream, impressed with the effect of such an
appearance.

522. *Stop.* I am of opinion, that *Until perhaps, Until now,*
Until then, &c. &c., are regarded as Sentences of Prepositions,

523. *In respect of that &c.* Literally, *He should have destroyed*
it, that is, He personally should do it; whereas the Sense intended

17. Then it was fulfilled, that that was spoken by
Jeremy the prophet declaring,

18. a voice, in Rama, was heard, lamentation, and
weeping, and great mourning, Rachel lamenting her
children, and was not desiring to have been comforted,
because they are not.

19. But behold an angel of God, in a dream,
appeared to the Joseph, in Egypt, after the Herod
having died,

20. saying, having arisen, take the young child and
his mother, and go into *the* land of Israel. For they
have died, that seek the life of the young child.

21. Then the *Joseph* having arisen, he took the
young child and his mother, and came into *the* land
of Israel,

22. But having heard, that ⁵²⁴Archelaus reigns in
the Judea, in the room of Herod his father, he was
terrified thither to have gone. ⁵²⁵And having been
warned of God in a dream, he turned aside into the
parts of the Galilee,

to be conveyed is, *That it the child should be killed*; hence the *Irregular Government*. See Rule 381.

524. *Archelaus reigns*. Literally, *Possesses all kingly honor and power*; whereas the Sense intended to be conveyed is, *He was the Roman Governor*; hence the *Disarrangement*. See Rule 322,1.

23. and having come, he dwelt in a city being⁵²⁶ called Nazareth, *so warned* &c. that it should have been fulfilled, that that was spoken by means of the prophets, that a Nazarene he shall be called.

CHAPTER III.

1. And in those days, John the baptist came, preaching in the wilderness of the Judea.

2. and saying, repent. For the kingdom of the heavens hath drawn near.

3. For this is, he that was spoken of by Esaias the prophets saying, a voice of crying, in the wilderness, prepare the way of God, ⁵²⁷make straight his paths.
.....

4. And he the John was having his raiment, of camels hair, and a leathern girdle, about his loins.
^{527,1}And his meat was, locusts and wild honey.
^{497,4}
.....

525. *Stop.* To express the Sense of the received Translation, a *Minor Stop* is required to be expressed here. See Rule 183,1; hence my Paraphrase.

526. *Having been warned of God in a dream, that the prophet's declaration might be fulfilled.* The argument of the Received Translation is curious. It represents Joseph being through fear disobedient to God, in order that the prophet's declaration might be fulfilled. Is this the Theology of light or of darkness?

527. *Make straight.* Literally implies, *That God's paths were crooked*; hence the *Disarrangement*. See Rule 321.

527,1. *And his meat was.* Literally, *It was exclusively what is stated*; whereas the Sense intended to be conveyed is, *It was food of that character*; hence the *Disarrangement*. See Rule 322,1.

5. Then there was going out to him Jerusalem, and all the Judea, and all the region of the Jordan,

6. and were being baptized in the Jordan, by him, confessing their sins.

7. But having seen many of the Pharisees and Sadducees coming to his baptism, he said unto them, O generation of vipers, who warned you to have fled from wrath that is about to come.

8. Verily bring forth fruit worthy of the ^{527,2}repentance *you profess*,

9. for ye should not have imagined to say for yourselves, we have a ⁵²⁸progenitor, the Abraham. For I say unto you, that the God is able of these stones to have raised up children to the Abraham.

10. Verily now indeed the axe, at the root of the trees, lies. But every tree not bringeth forth good fruit, is cut down, and into a fire, is cast.

11. Verily I baptize you, with water, upon re-

527,2. *The repentance.* Observe, the Article is expressed.

528. *We have &c.* Literally, *We actually descend from him*; whereas the Sense intended to be conveyed is, *We are authorized to claim him as our parent*; hence the *Disarrangement*. See Rule 321.

penitance. But he that ^{528,1}comes after me, mightier
 than I he is, of whom worthy I am not the shoes to
 have borne, will he ^{528,2}baptize you, with a spirit holy
⁴⁹²*i e freed from guilt*, and so with brilliant light,

12. of whom the fan *is* in his hand, so he will
 thoroughly purge his floor, and gather his wheat,
 into the garner. But the chaff he will burn with
 fire ^{497,4}unquenchable.

13. Then the Jesus came from the Galilee, to the
 Jordan, unto the John, in respect of that he should
 have been baptized by him,

14. But the John was ^{529,1}forbidding him, saying, I
 have need, of thee, to have been baptized, and thou
 comest to me.

528,1. *He that comes after me.* Literally, *Any one that follows me*; whereas the Sense intended to be conveyed is, *The party after me that comes with divine authority*; hence the *Disarrangement*. See Rule 321.

528,2. *He will baptize you.* Literally, *He will actively enforce reception*; whereas the Sense intended to be conveyed is *Passive*, *He will enable you to obtain it*; hence the *Disarrangement*. See Rule 321.

529. *In respect of that &c.* See Rule 311. Literally, *What is stated was requisite to secure the end*; whereas the Sense intended to be conveyed is, *A mere statement of facts*, *He came with that object, and was baptized*; hence *Irregular Government*. See Rule 381.

529,1. *But the John was forbidding him.* Literally, *Actively refusing to comply*; whereas the Sense intended to be conveyed is *Passive*, *He remonstrated against compliance*; hence the *Disarrangement*. See Rule 322,1.

530. *I have need.* Literally, *I feel a want*; whereas the Sense

15. And the Jesus having answered, he said unto him, yield up now. For in this manner becoming it is in us to have fulfilled all righteousness^{497,4}. Then he yielded up to him,

16. And the Jesus having been baptized, he went up straightway out of the water, and lo the heavens were opened unto him, and he saw the spirit of the God descending like a dove, and lighting upon him,

17. and lo a voice, from the heavens, saying, this my son^{322,2} that is beloved is, with whom, I was well pleased^{497,4}.

CHAPTER IV.

1. Then the Jesus⁵³¹ was led up into the wilderness, through the spirit *i e* imagination, to have been tempted of the devil,

2. and so having fasted forty days and forty nights⁵³². At last he was hungry,^{532,1}

intended to be conveyed is, *It is more suitable for me to be baptized by thee*; hence the *Disarrangement*. See Rule 321.

531. *The Jesus was led up. Disarranged*, in order to shew, that the Sense is intended to be understood *Metaphorically*. See Rule 321.

532. *And so*. I think it deserves consideration, whether what is stated in this verse is intended to be understood, as that which actually occurred, or only that which presented itself to our Blessed

3. and so he that tempts having come to him, he said, if a son thou art of the God, command, in order that these stones bread should have become.

4. But the *Jesus* having answered, he said, it hath been written, not by bread alone, the man shall live, but by every word proceeding out of *the* mouth of God.^{532,2}
^{497,4}

5. Then the devil taketh up him, into the holy city, and sits him, on the pinnacle of the temple,⁵³²

6. And says to him, if a son thou art of the God,

Lord's imagination, as described in the preceding verse, expressing in strong language a requirement of nourishment; at all events, we are aware, that in the common ordering of human nature, such a fast could not have been sustained. Observe in v. 5 it is, *And he sits him*, not, *On a pinnacle*, but, *On the pinnacle of the temple*.

532,1. *Stop*. I wait for demonstration, that a *Major Stop* is here expressed. If Neuters are ever regarded as Adverbs, who is to determine, when used, the Part of Speech in which the user intends any instance to be regarded. Again. If Adverbs &c. composed of separate words, which if regarded as separate words, do not indicate a *Major Stop*, as *ωσπερ*; who is to determine in any particular case, whether the Author's intention was there to express one, or more than one word.

532,2. *But the Jesus having answered &c.* It is worthy here of particular notice, that Affirmative declarations in Holy Scripture, that things did so happen, or that things were so spoken, are not designed to express, that no more than what is recorded did transpire, but only, that that which is recorded had an actual and literal existence. Thus St. Luke iv. 4 represents our Blessed Lord answering only this, *That not by bread alone the man shall live, but by every word of God*. This verily our Blessed Lord did say, but we find from the record here, that he not only said this, but also more than this, his full words being, *Not by bread alone the man shall live, but by every word proceeding out of the mouth of*

cast thyself down. For it hath been written, that
 he will ⁵³³give charge to his angels, concerning thee,
 ^{533,1}
 so with hands, they will bear up thee. Lest at any
 time thou shouldst have dashed against a stone
 thy foot,

7. the Jesus said unto him again, it hath been
 written, thou shalt not tempt *the* Lord thy God. ^{533,2}

8. Again, the devil taketh up him, into an exceed-
 ing high mountain, and sheweth him all the king-
 doms of the world, and the glory of them,

9. and says to him, all these things I will give ⁵³⁴
 unto thee, if having fallen down, thou shouldst have
 ^{497,4}
 worshipped me.

10. Then the Jesus says to him, get behind me

God. In like manner, we are not required to believe that Jethro
 in parting with his son-in-law Moses, spoke to him no other words
 than, *Go in peace.* Also compare Matt. xxiv. 20, with Mark xiii. 18.

533. *He will give &c.* Literally, *Specifically command the
 angels*; whereas the Sense intended to be conveyed is, *God will take
 care of him*; hence the *Disarrangement.* See Rule 321.

533,1. *Stop.* *Lest thou shouldst do what is stated*, the Sense
 intended to be conveyed being, *Lest thou shouldst receive injury*;
 hence the *Major Stop.* See Rule 184.

533,2. *Stop.* The Sense here is not, *The Devil taketh him a
 second time*, which is the Literal Sense, but, *At another time, As
 another example &c*; hence the *Major Stop.* See Rule 184.

534. *I will give unto thee.* Literally, *Thou shalt personally pos-
 sess them*; whereas the Sense intended to be conveyed is, *Thou shalt
 possess the controul and power over them*; hence the *Disarrangement.*
 See Rule 321. In like manner, Luke iv. 6. *It hath been delivered
 unto me*, that is, *I am permitted to exercise it.*

Satan. For it hath been written, thou shalt worship⁵³⁵
*the Lord thy God, and thou shalt serve him only.*⁵³⁶^{497,4}.....

11. Then the devil yielded up him, and behold⁵³⁷
 angels came, and were ministering unto him.

12. But the Jesus having heard, that John was⁵³⁸
 cast into prison, he departed into the Galilee,

13. and having left the Nazareth, having come, he
 dwelt in Capernaum the maratine, on borders of
 Zabulon and Nephthalim,

535. *Thou shalt worship the Lord thy God.* Literally, *Get behind me Satan, for it hath been written, Thou Satan art he that shall worship the Lord thy God*; hence the *Disarrangement*. See Rule 321. The context in St. Luke iv. 8 is different, and not conveying the Sense expressed in St. Matthew, does not require, and so, is not, *Disarranged*.

536. *Thou shalt serve him only.* Literally, *In no way serve any other*; whereas the Sense intended to be conveyed is, *Serve him alone in the manner here referred to*; hence the *Disarrangement*. See Rule 321.

537. *And behold angels came.* It is not for me to determine, in what manner this passage is to be understood different to what it Literally expresses; it is clear, that some other than the Literal Sense is intended to be conveyed; it may be, that the Angels or Messengers of God that at that time came and ministered to our Blessed Lord, were mental perceptions vouchsafed to Jesus, of the power, presence, protection and comfort of his Heavenly Father. See Rule 322,1.

538. *That John was cast into prison.* Literally, *In consequence of Jesus having heard that John was cast into prison, he departed into Galilee*; whereas the Sense intended to be conveyed is to this effect, *After Jesus having heard that John was cast into prison, he departed into Galilee*; hence the *Disarrangement*. See Rule 322,1; the object of the *Disarrangement* here being to shew, That there is no direct relation between Jesus's hearing of John's imprisonment, and his departure into Galilee.

14. in order that it should have been fulfilled, that that was spoken by Esaias the prophets saying,

15. land of Zabulon, land of Nephthalim, a journey by sea, over the Jordan, Galilee of the gentiles,

16. the people that sit in darkness, a great light⁵³⁹ saw, even a light sprung up to them that sit in region and shadow of death,

17. from that time the Jesus began to preach and to say, repent. For the kingdom of the heavens hath stood up,

18. and walking by the sea of the Galilee, he saw two brethren, Simon that is called Peter, and Andrew his brother, casting a large fish net, into the sea. For fishers^{539,1} they were,

19. and he saith unto them, come after me, and^{497.5} fishers of men I will make you.^{539,2}

539. *A light sprung up.* Literally, *It was such to them*; whereas the Sense intended to be conveyed is, *It was present with them*; hence the *Disarrangement*. See Rule 322,1. *That sit &c.* Literally, *To them in particular*; whereas the Sense intended to be conveyed is, *They were included among those to whom it was present*; hence the *Disarrangement*. See Rule 321.

539,1. *For fishers they were.* I think it probable, that Literally, they were not fishermen in the strict sense of the Appellation, possibly they were fishermen's men, or something of that description. I judge this, in consequence of the *Disarrangement*. See Rule 321.

539,2. *Fishers of men I will make you.* Literally, *I will com-*

20. And the *men* straightway having forsaken the nets, they followed him,

21. and having gone on from thence, he saw other two brethren, James the of the Zebedee, and John his brother, in the ship, with Zebedee their father, mending their nets, and he called them.

22. And the *men* immediately having left the ship, and their father, they followed him,

23. then the Jesus was going about all the Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people,

24. and his fame went throughout all the Syria, and they brought unto him all the sick having divers diseases and torments, being bound *by* or possessed with devils, or being lunatics, or paralytic, and he healed them,

25. and great multitudes of people followed him, *people* from the Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

pel you to be; whereas the Sense intended to be conveyed is, *I will enable you to be*; hence the *Disarrangement*. See Rule 321.

CHAPTER V.

1. And having seen the multitudes, he went up into the mountain *near to Capernaum*, See iv. 13, and his disciples came unto him after his having set,
⁴⁹⁵

2. and having opened his mouth, he was teaching them, saying,

3. blessed the poor through *obedience to* the spirit
⁵⁴¹ *i e conscience are*, in that the kingdom of the heavens
⁵⁴²
 is of them *i e is theirs*,
⁵⁴³

4. blessed those *of them* that mourn *are*, in that they shall be comforted,

540. *Through the spirit.* Had the Sense here been, *That those who are poor in Spirit are blessed*, the Article would not have been expressed before the word *Spirit*. The Holy Spirit cannot here be referred to, as the word *Holy* is not expressed; hence my Paraphrase. I consider, *Poor*, here, is not confined to the absence of *Wealth*, but includes those that have lost, *Reputation, authority, power &c. &c.*

541. *Are.* In my opinion, the Auxiliary Verb is never unintentionally omitted. I am of opinion, that generally, if not always, it determines that the Sense intended to be conveyed, is other than the full Sense of the sentence with which it is connected; thus here, *The poor* are not blessed; but they are assured, that they may obtain a blessing, *That the kingdom of heaven has been opened to them*; hence in my opinion, the omission of the Auxiliary Verb.

542. *The kingdom of the heavens &c.* Literally, *The Kingdom of their heavens exists*; hence the *Disarrangement*. See Rule 321.

543. *Blessed those of them that mourn are.* It is my opinion, that all Propositions are, in all possible cases, to be understood in their *General*, that is, in their most extended Sense; but when such Sense is impossible, then in their *Particular*, that is, in a Sense Restricted to their own particular context. In the case we are now considering, it is not possible to suppose, *That all that mourn shall be comforted*; hence it must be restricted to, *Those poor that through obedience to their conscience do so*; and hence the Paraphrase. I

5. blessed the *poor that are meek are*, in that they shall acquire as by inheritance the *place they fill on earth*,

6. blessed those ⁵⁴³ *of them* that hunger and thirst after the justification ^{527,2} *they acknowledge are*, in that they shall be filled,

7. blessed the *poor that are* ⁵⁴³ *merciful are*, in that they shall obtain mercy,

8. blessed the *poor that are* ⁵⁴³ *pure in the heart are*, in that they shall see the God, ⁵⁴⁴
 ⁵⁴⁵

9. blessed the *poor that are* ⁵⁴³ *peace makers are*, in that they sons of God shall be called.

10. blessed those *of them* that have been persecuted on account of righteousness *are*, in that the ⁵⁴² *kingdom of the heavens is of them i e is theirs*,
 ^{545,1}
 blessed ye *i e Christians* are.

judge that this Restriction is to be continued throughout the whole of the Beatitudes, their being nothing to point out that such is not the case, and in relation to some of them, restriction is requisite.

544. *Pure in the heart.* *Pure in heart* means, *That the heart has never been defiled*, the Sense here intended to be conveyed is, *Pure in the heart referred to*, that is, *pure in their present state of heart*, hence the expression of the Article.

545. *They shall see the God.* Literally, I conceive, implies; *That as men they shall do so*; hence the *Disarrangement*. See Rule 321.

545,1. *Stop.* Mat. v. 11 is not, *Blessed ye are when men shall revile you*, but, it is, *Ye are blessed. When men shall revile you rejoice*; hence the *Major Stop*. See Rule 183,1.

11. When they should have reviled you, or persecuted, or have spoken any evil word, against you, being false, on account of me, rejoice and be exceeding glad,

12. for your reward great, in the heavens *is*. For so they persecuted the prophets that were before you,

13. ye the salt of the earth ^{322,2} are. But if the salt ⁵⁴⁶ should have been rendered insipit, by what, shall it be made salt, for nothing, it avails for the future except to have been cast out, or to be trodden under foot by the men *it should have salted*,

14. ye the light of the world ^{322,2} are, a city is not able to have been hid, upon a hill, being set,

15. and they do not light a candle, and put it, under the bushel *i e the extinguisher of it*, but in the candlestick *of it*, and it giveth light unto all that are ^{546,1} in the house.

546. *But if the Salt should have been rendered insipit.* Literally, *Actively compelled to become so*; whereas the Sense intended to be conveyed is, *Passive, Should have undergone such a change*; hence the *Disarrangement*. See Rule 322,1.

546,1. *Stop.* The Sense here is not, *In like manner shine &c.*, that is, *With similarity in all respects*, that is, *Without any Limitation*; which is the Literal Sense; but, *With a like result*, or *With similarity only in some respects*, that is, *With some Limitation to the*

16. Thus shine your light, before the men *you*
teach, that they should have seen ⁵⁴⁷ your good works,
^{547,1}.....
 and glorified your father that is in the heavens.

17. *I say, glorified your father.* Ye should not
 have thought, that I came to have ⁵⁴⁸ destroyed the law
 or the prophets, I came not to have destroyed, but
 to have fulfilled.

18. For verily I say unto you, until if possible,
 the heavens and the earth should have passed away,
 one jot or one tittle ⁵⁴⁹ should not have passed from

requirements of the Context; hence the *Major Stop*. See Rule 184.

547. *Your good works.* Literally, this is confined to, *Works that you personally do*; whereas the Sense intended to be conveyed includes, *Things which you require to be done*; hence the *Disarrangement*. See Rule 321.

547,1. *Stop.* The Sense here is not, *Ye should not have expected it*, which is the Literal Sense; but, *Ye should not continue to think*; hence the *Major Stop*. See Rule 184.

548. *Think not that I came to destroy the law or the prophets.* It is a sad mistake to understand these words of our Blessed Lord, to be a declaration, that he came not to terminate, or put an end to, the obligation of man to yield obedience to the Law or the Prophets; since his words do not import any such Sense. The true Sense of what he declares, consists in the difference that exists between, *Destroying*, and *Fulfilling*; each of them implies in this passage, a termination of that to which they refer. *Destruction* implies, an abrupt termination of that which is destroyed, before the time of being complete; *Fulfilling* implies, a completion of every thing connected with that which is terminated, previous to its termination; hence Christ came not to *destroy*, but to *fulfil*, both the Law and the Prophets.

549. *One jot or one tittle should not have passed.* Literally, *This has reference to material substance*; whereas the Sense intended to

the law, until if possible, ^{497,7} every thing ⁵⁵⁰ should have

 been fulfilled.

19. Therefore whosoever should have broken one
 of the least of these the ²²⁷ commandments, or should
 have taught thus the men *they teach to do*, least he
 shall be called in the kingdom of the heavens. But
 whosoever should have done and taught, this *man*
 great shall be called in the kingdom of the heavens.

20. *I say do and teach.* For I say unto you, that
 unless your righteousness should have increased
 more than the Scribes and Pharisees, ye should not
 have entered into the kingdom of the heavens,

21. ye heard, that it was said by them of old time,
 thou shalt not kill. And whosoever should have
 killed, in danger he shall be by the judgment
awarded to him.

22. But I say unto you, that each that is angry
 with his brother causelessly, in danger he shall be by
 the judgment *awarded to him.* And whosoever should

be conveyed has reference, *To mental obligation to obey*; hence the
Disarrangement. See Rule 322,1.

550. *Every thing should have been fulfilled.* Literally, *The
 entire Law must be fulfilled before any part of it is abrogated*;
 whereas the Sense intended to be conveyed is, *Nothing in the whole
 law shall be abrogated until it has been fulfilled*; hence the *Dis-
 arrangement.* See Rule 322,1.

have said to his brother, Raca, in danger he shall be by the councils *edicts*. But whosoever should have said, O fool, in danger he shall be as regards the place of the devouring flame.

23. Therefore if thou shouldst bring thy gift, to the altar, and there thou shouldst have remembered, that thy brother hath something, against thee,
.....⁵⁵¹

24. leave there thy gift, before the altar, and go
^{497,5} away, first, be reconciled to thy brother, and then having come, offer thy gift,

25. be having a favorable disposition toward thine
adversary quickly, whilst thou art in the way, with
^{551,1} him. Lest at any time the adversary should have
.....⁵⁵²
delivered thee to the judge, and the judge should have
.....⁵⁵²
delivered thee to the officer, and into prison, thou
.....^{552,1}
shalt be cast.

551. *Thy brother hath something.* Literally, *This is confined to a just cause of offence*; whereas the Sense intended to be conveyed, *Is intended to include offences of every description, whether just or unjust*; hence the *Disarrangement*. See Rule 322,1.

551,1. *Stop.* The Sense here is not, *Lest at any time he effects what is stated*, which is the Literal Sense, but, *Lest he effects injury to you*; hence the *Major Stop*. See Rule 184.

552. *Should have delivered thee.* Literally, *Actively deliver*; whereas the Sense intended to be conveyed is *Passive, Be the cause of thy being delivered*; hence the *Disarrangement*. See Rule 321.

552,1. *Stop.* The Sense here is not, *Indeed I say unto you, thou shouldst by no means have come out thence*, which is the Literal

26. Verily I say unto thee, thou shouldst by no means have come out thence, till possibly, thou shouldst have paid the uttermost farthing,

27. ye heard, that it was said, thou shalt not commit adultery.

28. But I say unto you, that each man that looks upon a woman, with the *desire* to have lusted with her. Already he committed adultery with her, in his heart.

29. Even if thine eye that is right causes to fall thee, take out it, and cast from thee. For it is profitable for thee, in order that one of thy members should have perished, and not all thy body should have been cast into hell,

30. or if thy right hand causes to fall thee, cut

Sense ; but, *It is with truth, I say unto you, thou shouldst by no means have come out thence ;* hence the *Major Stop*. See Rule 184.

When the Adverb is placed at the end of the Sentence, as in Rom. i. 25, the Sense is not, *The Creator, who is blessed for ever indeed*, which is the Literal Sense, but, *The Creator, who is blessed for ever. This is a true declaration ;* hence the *Major Stop*. See Rule 184.

552,2. *Stop*. The Sense here is not, *Actually did what is stated*, which is the Literal Sense, but, *In effect he has done so ;* hence the *Major Stop*. See Rule 184.

553. *Thy eye that is right causes*. Literally, *The active cause ;* whereas the Sense intended to be conveyed is, *The passive instrument ;* hence the *Disarrangement*. See Rule 322,1.

554. *And not all thy body should have been cast into hell*. If the body perishes in the grave, and the Soul is destroyed in hell, the *Disarrangement* here is quite necessary. See Rule 322,1.

off it, and cast from thee. For it is profitable for thee, in order that one of thy members should have perished, and not all thy body should have been cast
⁵⁵⁴
 into hell.

31. Also it was said, that whosoever should have put away his wife, give to her a writing of divorce-ment.

32. But I say unto you, that whosoever should have put away his wife, saving for a cause of fornication, he causeth her to commit adultery, and whosoever should have married ⁵⁵⁵*her* having been put
^{497,6}
 put away *not for fornication*, he committeth adultery.

33. Again, ye heard, that it was said by them of old time, thou shalt not swear falsely. But shall
⁵⁵⁶
 perform unto the Lord thine oaths.

34. But I say unto you not to have sworn at all, neither by the heaven, for a throne it is of the God,

35. neither by the earth, for a stool it is for his

555. *Should have married &c.* Literally, *Married her in any manner put away*; whereas, I conceive, the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321, also omission of the Pronoun *Her*.

556. *Thou shalt not swear.* Observe. This and all that follows has reference to the active act of speaking oaths, but there is no prohibition against the passive act of being sworn, *Thou shalt not be sworn or take an oath*; and then remember, That our Blessed Lord was sworn by the High Priest.

feet, neither by Jerusalem, for a city it is of the great king,

36. neither by thy head, thou shouldst have sworn, for thou art not able one hair white or black to have made.

37. Thus be, your communication,^{497,5} yea, yea, nay, nay. For the exceeding of these, of the evil *character*, it is,

38. ye heard, that it was said, an eye, for an eye, and a tooth, for a tooth.

39. But I command you not to have stood in opposition by the evil *that has been done*, but whosoever shall smite⁵⁵⁷ thee, on thy right cheek, turn to him even the other.

40. And yield to him even thy cloke that wishes^{557,1} thee to have been condemned, or thy coat to have taken,

41. and whosoever shall compel⁵⁵⁷ to go thee one mile, go with him two,

557. *Shall smite thee.* Literally, *Actively, Smite*; whereas the Sense intended to be conveyed is, *Passive, Do or cause thee injury*; hence the *Disarrangement*. See Rule 321.

557,1. *But yield to him even thy cloke &c.* Literally, *Regard every particular here specified*; whereas the Sense intended to be conveyed is, *Let the character of thy conduct be after the pattern here specified*; hence the *Disarrangement*. See Rule 321.

42. give to him that asketh of thee ⁵⁵⁸ *anything that*
will benefit him, and thou shouldst not have been
 turned from him that wishes from thee to have ⁵⁵⁸
 borrowed *what will conduce to his good*,

43. ye heard, that it was said, thou shalt love thy
 neighbour, and hate thine enemy.

44. But I say unto you, love your enemies, bless
 them that curse you. ^{558,1} Good do them that hate you,
 and pray for them that despitefully use you, or per-
 secute you,

45. that ye should have been, sons of your father
 that is in *the* heavens, for he rises ⁵⁵⁹ his sun, on evil
 and good *persons*, and sends rain on just and unjust
persons.

46. For if ye should have loved them that love you,
 ye have a recompence, ⁵⁶⁰ is it not indeed the publicans
 the same thing do,

558. *Give to him that askest of thee.* Literally, The injunctions here given, would be required of all Christians, under all circumstances; whereas the Sense intended to be conveyed is, that the particulars specified in these verses, are required to be performed, when they conduce to the promotion of good; hence the *Disarrangement*. See Rule 321.

558,1. *Stop.* The Sense here is not, *Effect that end*, which is the Literal Sense; but, *Seek to do so*; hence the *Major Stop*. See Rule 184.

559. *He rises his sun.* Literally, *He makes his sun move*;
 E 2

47. and if ye should have saluted your brethren only, what thing exceeding do ye, is it not indeed the publicans thus do.

561

48. Therefore ye perfect *in what is required of you*
 497,5 shall be, as your father that is in the heavens perfect is,

CHAPTER VI.

1. take heed your righteousness not to do before the men *who see you act*, for the *object* to have been seen by them. For if not truly *ye act*, ye have not
 a reward, of your father that is in the heavens.

562

2. Therefore when thou shouldst do an alm. Thou
 497,5 shouldst not have sounded a trumpet before thee,
 563 as the hypocrites do in the synagogues and in the

562,1

whereas the Sense intended to be conveyed is, *He grants to each the benefit of his sun*; hence the *Disarrangement*. See Rule 321.

560. *Ye have a recompense*. Literally, *Ye do realize*; whereas the Sense intended to be conveyed is, *Ye can secure*; hence the *Disarrangement*. See Rule 321.

561. *Therefore ye perfect shall be*. Literally, *Ye shall be without blemish*; whereas the Sense intended to be conveyed is, *That which is required of you shall be so*; hence the *Disarrangement*. See Rule 321.

562. *Ye have not a reward*. Literally, *One untrue act cuts off all reward*; whereas the Sense intended to be conveyed is, *The act not truly performed is not rewarded*; hence the *Disarrangement*. See Rule 321.

562,1. *Stop*. The Sense here is not, *Thou shouldst not do what is stated*, which is the Literal Sense; but, *Thou shouldst not do anything with the object to attract attention*; hence the *Major Stop*. See Rule 184.

563. *As the hypocrites do*. Literally, *As those acknowledged to bear the name of hypocrites do*; whereas the Sense intended to be

streets, that they should have been glorified by the men *that see them*.^{497,8} Verily I say unto you, they obtain their reward.

3. But *let* thy left hand not take not cognizance of⁴⁹⁸
 after thou doing an alm, what thy right hand doeth,⁴⁹⁵
⁵⁶⁵.....⁴⁹⁸

4. that thine alm should be among the *things*
 hidden to man, and thy father that sees into the
things hidden to man, he will reward thee, among the
things open to man,

5. and when thou prayest, thou shouldst not have
 been,^{497,5} as the hypocrites that love in the synagogues
 and in the corners of the streets, having stood to
 pray, that probably it should have been made ap-
 parent to the men *that pass by*.^{497,8} Verily I say unto
 you, that they obtain their reward.

6. But thou when thou prayest, enter into thy
 closet, and having shut thy door, pray to thy father
 that is among the *things* hidden to man, and thy
 father that sees into the *things* hidden to man, will
 reward thee, among the *things* open to man.

conveyed is, *As men do, who by so doing, prove themselves to be hypocrites*; hence the *Disarrangement*. See Rule 322,1.

565. *Thine Alms*. Literally, *The alms originated by thee*; whereas the Sense intended to be conveyed is, *The alms thou hast effected*; hence the *Disarrangement*. See Rule 321.

7. And praying.^{565,1} Ye should not have made foolish repetitions,^{497,5} as the heathen. For they think that for their much speaking, they shall be heard.

8. But ye should not have been like unto them. For your father hath perceived, of what ye have need,⁵⁶⁶ before the *act*, you to have asked him.

9. Therefore thus pray ye, O father of us that is in the heavens, be esteemed as holy thy name,

10. come, thy kingdom, be done thy will, as in heaven, so on the earth

11. give to us our bread that is sufficient for support to day,²²⁵
.....⁵⁶⁷

12. and forgive us our debts, for even we forgive our debtors,

13. and thou wouldest not have brought us, into temptation, therefore deliver us, from the evil *we have committed, by forgiving us our debts.*⁵⁶⁸

14. For if ye should have forgiven the men *that*

565,1. *Stop.* The Sense here is not, *Ye should never have made*, which is the Literal Sense; but, *Ye should not henceforth make*; hence the *Major Stop*. See Rule 184.

566. *Ye have need.* Literally, *Absolute want*; whereas the Sense intended to be conveyed is, *What is desirable*; hence the *Disarrangement*. See Rule 321.

567. *Give to us &c.* Literally, *As an absolute donation*; whereas the Sense intended to be conveyed is, *So order that we may possess it*; hence the *Disarrangement*. See Rule 321.

trespass against you their trespasses, your father that is heavenly will forgive even you. 225

15. But if ye should not have forgiven the men *that trespass against you* their trespasses, neither your father will forgive your trespasses. 568,1

16. Moreover when ye should fast. Be not, as the hypocrites of a sad countenance. For they disfigure their faces, that they should have appeared to the men *that see them*, fasting. 497,5 Verily I say unto you, that they obtain their reward. 568,2

568. *And thou wouldest not have brought us into temptation.* The Received Translation of this passage, *And lead us not into temptation*, I can in no way sanction; or in relation to the explication of it by Commentators, can I state, that in my opinion, any of them have succeeded in rendering the petition here made, other, than a direct request of that which we are commanded in other portions of Holy Scripture to believe, has not, and cannot have, existence. *God tempteth no man.* We may pray to God, to keep us from the temptations that are presented by our own evil desires, or by those of others, or by the natural occurrences of life; but not, *That He leads us not into temptation.*

The true Translation of this passage, as stated above, shews it to be a second Argument that we urge, in presenting our requests to Almighty God, *To forgive us our debts or sins.* We urge him to forgive us, 1st. *Because we forgive our debtors*, and 2ndly. *Because he would not bring us into temptation, by permitting us to abandon ourselves to an evil course, through despair of obtaining pardon for the past.*

568,1. *Your father will not forgive your trespasses.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *So long as ye will not forgive*; hence the *Disarrangement*. See Rule 322,1.

568,2. *Stop.* The Sense here is not, *Do not have*, which is the Literal Sense; but, *Do not try to have*; hence the *Major Stop*. See Rule 184.

17. But thou fasting, anoint thy head,⁵⁶⁹ and wash
 thy face,

18. that thou shouldst not have appeared unto the
 men *that see thee*, fasting, but unto thy father that is
 among the *things* hidden to man, and thy father that
 sees into the *things* hidden to man, will reward
 thee.^{569,1}

19. Treasure not up to you as an excellence trea-⁵⁷⁰
 sures, upon the earth.^{570,1} Where moth and rust cor-⁵⁷⁰
 rupts, and where thieves break through and steal.
⁵⁷⁰

20. But Treasure up to you as an excellence trea-

569. *Anoint thy head.* Literally, *Perform the act specified* ;
 whereas the Sense intended to be conveyed is, *Let not thine head be*
unnanoointed ; hence the *Disarrangement*. See Rule 321.

569,1. *Stop.* The Sense here is not, *Treasure not up anything*
that is a treasure, which is the Literal Sense ; but, *Treasure not up*
as your treasure treasures upon the earth ; hence the *Major Stop*.
 See Rule 184.

570. *Where moth and rust corrupts.* Literally, *What is stated* ;
 whereas the Sense intended to be conveyed is, *The natural destruc-*
tion of what is referred to exists ; hence the *Disarrangement*. See
 Rule 322,1.

This *Disarrangement* clearly determines, that what is ordinarily
 termed, *Wealth, Riches, or any Material Substance*, is not that
 which is here referred to ; but that the reference is, *To that which*
man esteems to be to him a glory, here the actual particular is, *To*
the obtaining of a reputation for fasting ; if actual riches were
 referred to, the *Disarrangement* would be unnecessary.

The words, *To you*, require particular attention. Had the pro-
 hibition been intended to be understood as a general prohibition,
Not to treasure up treasures upon earth for any purpose, the words,
To you are unnecessary ; their expression therefore marks Restriction,
Treasure not up to you ; and as the reason assigned for not
 doing it, is applicable to the treasuring up for any purpose, it proves

sures, in heaven. ^{570,1} Where neither moth or rust cor-
 rupts, and where ⁵⁷⁰ thieves do not break through nor
 steal.

21. For where your treasure ^{570,2} is. There your heart
will be also,

22. the light *i e* the direction of the body the eye^{322,2}

 is *i e* effects. Therefore if thine eye clear should be,

 all thy body enlighten *i e* rightly directed will be.⁴⁹⁸

23. But if thine eye corrupt should be, all thy
body dark *i e mis-directed* will be. Therefore if the
light *i e the direction* that is in thee darkness *i e mis-*
direction is, the darkness *i e the mis-direction of you*
how great *it is*,

24. no one is able two masters to serve. For
 either he will ⁵⁷²hate the one, and ⁵⁷²love the other, or

that the reason assigned, has relation, not to the thing done, but to the object for which the thing is done; and hence my Paraphrase, *Treasure not up to you as an excellence*, that is, *as that which you esteem a Treasure, treasures belonging to the Earth*.

570,1. *Stop.* The Sense here is not, *an injunction not to treasure up in the part of the world where the moth &c.,* which is the Literal Sense; hence the *Major Stop.* See Rule 183,1.

570,2. *Stop.* The Sense here is not, *In the same place as the treasure is*, which is the Literal Sense, but, *On that which you regard as treasure, will your heart be occupied*; hence the *Major Stop*. See Rule 184.

572. *Ye will hate the one &c.* Literally, *Absolutely you will do these particular things*; whereas the Sense intended to be conveyed is, *Your tendencies will be towards these directions*; hence the *Disarrangement*. See Rule 321.

he will hold to one,⁵⁷² and despise the other,⁵⁷² ye are not

 able God to serve and mammon,

25. on account of this, I say unto you.^{572,1} Take no⁵⁷³
 thought for your *position in this* life,⁵⁷³ what ye should
 have eaten, or what ye should have drunken, neither
 for *the appearance of* your body, what ye should have
 put on, is it not, the life more is than the meat, and
 the body than the raiment,

26. look on the fowls of the heaven, for they sow
 not, neither reap, nor gather into barns, yet your
⁵⁷⁴ father²²⁵ that is heavenly feedeth them,^{.....} not ye rather

 are superior than they.

27. And which, of you, taking thought, are able
 to have added unto his stature one cubit,

28. and concerning raiment, why take ye thought,

572,1. *Stop.* The Sense here is not, *Not to take any thought*,
 which is the Literal Sense, but, *Not to regard your position in this
 life as an indication of God's favor or disapprobation*; hence the
Major Stop. See Rule 184.

573. *Take no thought for your position in this life &c.* Had the
 Injunction here given been, That man is to take no thought res-
 specting the necessities for the prolongation of his life, the words,
For your life, For your body, are unnecessary, and would not have
 been expressed; also, I think it would have been, *What ye shall eat,
 or what ye shall drink, neither what ye shall put on*; and certainly
 the reason assigned would not have been to this effect, *Take no
 thought what ye can do to prolong your life, for your life is more
 valuable than any thing ye can do to prolong it.* For these reasons
 I judge that the Paraphrase expresses the true Sense of the Original.

574. *Your father the heavenly feedeth them.* Literally, *Per-*

consider the lilies of the field, how does it grow, it toils not, neither spins.

29. And I declare unto you, that not even Solomon in all his glory, arrayed like one of these.

30. Wherefore if the God so clothe the grass of ⁵⁷⁵ the field, to-day being, and to-morrow in oven being ⁵⁷⁶ cast, not more by much *clothe* you, O ye of little faith.

31. Therefore you should not have taken thought, saying, what should we have eaten, or what should we have drunken, or what should we have put on.

32. Although all these things the Gentiles seek earnestly. And your father that is heavenly hath ²²⁵ known, that ye need all these things *to secure their estimation*.

33. But seek first the kingdom of the God, and his justification, and all these things *that are required to secure them* will be added unto you.

sonally does what is stated; whereas the Sense intended to be conveyed is, *Causes them to be fed*; hence the *Disarrangement*. See Rule 322,1.

575. *If the God so clothed &c.* Literally, *Has consideration for the grass*; whereas the Sense intended to be conveyed is, *Has consideration for man in relation to the grass*; hence the *Disarrangement*. See Rule 321.

576. *More by much.* Literally, *Greater in the amount received*;

34. Therefore ye should not have taken thought for the *events of the morrow*. For ⁵⁷⁷the morrow will take thought for the *events* of itself, sufficient unto .. ^{577,1}the day, the evil of it *is*.

CHAPTER VII.

⁵⁴³1. Judge not *on this subject*, in order that ye should not have been judged.

2. For with what judgment, ye judge *on this subject*, ye shall be judged, and with what measure, ye mete *it out*, it shall be measured to you. ⁵⁴³

3. And why beholdest thou the mote that is in the eye of thy brother. Although *i e* ²²⁴when thou considerest not that that is in the ^{577,2}thine own eye a beam,

4. or how *under such circumstances* wilt thou say to thy brother, yield, I should have pulled out the

whereas the Sense intended to be conveyed is, *Greater in the probability of receiving*; hence the *Disarrangement*. See Rule 321.

577. *For the morrow will take thought &c.* Literally, *Will necessarily do so*; whereas the Sense intended to be conveyed is, *Will afford the proper time for doing so*; hence the *Disarrangement*. See Rule 322,1.

577,1. *Stop*. The Sense here is not, *Do not entertain any opinion*; which is the Literal Sense; but, *Do not determine in relation to others*; hence the *Major Stop*. See Rule 184.

577,2. *When thou consideredst not &c.* Literally, *Thou dost not consider the defect in thine eye to be a beam*; whereas the Sense intended to be conveyed is, *That which thou acknowledgest in thine*

mote, out of thine eye, and behold the beam in thine eye *is*,

5. O hypocrite, cast out first the beam, out of thine eye, and then thou shalt see clearly to have cast out the mote, out of the eye of thy brother.^{577,3}

6. Ye should not have given the holy *course* unto the dogs *to persue*, neither have cast your pearls of excellence, before the swine *for adjudication*.^{577,4} Lest they should have trampled them, under their feet, and having been turned, they should have rended you *from an appreciation of them*;

7. ask *direction to the holy course*, and it shall be given you, seek *the knowledge of the course*, and ye shall find it, knock, and it *the door of practice* shall be opened unto you.

8. For each that asketh, receiveth, and he that seeketh, findeth, and it shall be opened to him that knocketh,
.....

eye to be a beam thou dost not regard; hence the *Disarrangement*. See Rule 321.

577,3. *Stop*. The Sense here is not, *Thou shouldst not point out the holy course to the wicked*, which is the Literal Sense; but, *Thou shouldst not abandon to the wicked the following of the holy course*; hence the *Major Stop*. See Rule 184.

577,4. *Stop*. The Sense here is not, *Lest they should do the actual thing stated*; which is the Literal Sense; but, *Lest they should injure you*; hence the *Major Stop*. See Rule 184.

9. or what man is there of you, whom if his son
^{578,2} ⁴⁹⁷ ⁵⁷⁹ ..
 should have asked bread. That will give him a
 stone,

10. or if he should have asked a fish. That
⁵⁷⁹ ^{578,2} ⁴⁹⁷
 will give him a serpent.

11. Therefore if ye evil being, have known good
 gifts to give to your children, ⁵⁷⁶ more by how much
 your father that is in the heavens will give good
 things to them that ask him.

12. Nevertheless all things whatsoever ye should
 wish to receive, in order that the men of this world
 should do these things to you. ^{497,1} So even ye, do these
 things to them. For this is, the law and the prophets,

13. enter the holy course by means of the strait
 gate, for wide the gate is, and broad the way is, that

578. *It shall be opened &c.* Literally, *To a knock of any kind*; whereas the Sense intended to be conveyed is, *To a sincere knock*; hence in verse 7, the *Arrangement* is *Regular*, the parties there referred to being true Christians; and hence here the *Disarrangement*. See Rule 321.

578,1. *What man is there of you.* Literally, *No man ever so acted*; whereas the Sense intended to be conveyed is, *No man worthy of the appellation of a man ever so acted*; hence the *Disarrangement*. See Rule 321.

578,2. *If his son should have asked bread.* Literally, *The particular person specified*; whereas the Sense intended to be conveyed is, *Any person he cares for as a son*; hence the *Disarrangement*. See Rule 321.

579. *He will give him.* Literally, *The identical things specified*; whereas the Sense intended to be conveyed is, *Things of that character*; hence the *Disarrangement*. See Rule 321.

leadeth to the destruction *here referred to*, and many there be, that enter by means of it,

14. why, strait the gate *is*, and narrow the way *is*, that leadeth unto the life *referred to*, and few there be, that find it.

15. And beware of the false prophets, which come to you, in sheep's clothing. But inwardly ravening wolves are,

16. by their fruits, ye shall know them, what gather they of thorns grapes, or of thistles ^{497,1} figs.

17. Thus *is it* every good tree ⁵⁸⁰ bringeth forth good fruits. But the corrupt tree ⁵⁸⁰ bringeth forth, evil fruits,

18. a good tree is not able evil fruits to bring forth, neither a corrupt tree good fruits to bring forth,

19. every tree not bringing forth good fruit, it is cut down, and into a fire, it is cast.

20. Wherefore by their fruits, ye shall know them,

21. not every one that saith unto me, Lord, Lord,

580. *A good tree &c.* Literally implies, *That any tree not yielding fruit is a bad tree*; hence the *Disarrangement*. See Rule 321.

shall enter into the kingdom of the heavens, but he that doeth the will of my father that is in *the* heavens.

22. many will say unto me, in that the day, Lord,
²¹⁰.....²²⁷
 Lord, prophesied we not in the thy name, and cast
²²⁴.....²¹⁰
 out in the thy name devils, and did in the thy name
²¹⁰.....²²⁴.....
 many wonderful works,

23. and then I will profess unto them, as never having known you, withdraw from me, ye that cultivate the disobedience to law *i e to what is commanded.*

24. Therefore each who heareth ⁵⁸¹these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house, upon the rock *i e that which is rock,*

25. and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not. For it had a foundation upon the rock *i e that which is rock,*

26. and every one that heareth ⁵⁸¹these sayings of

581. *Sayings of mine.* Literally, *That I originate*; whereas the Sense intended to be conveyed is, *That I was commissioned to deliver*; hence the *Disarrangement*. See Rule 321.

mine, and doeth not them, he shall be likened unto

 a foolish man, who built his house, upon the sand *i e*
that which is sand,

27. and the rain descended, and the floods came,
 and the winds blew and beat upon that house, and it
 fell, and the fall of it great was,

28. then it came to pass, when the Jesus finished
 these sayings, the people were being astonished at his
 doctrine.

29. For he was teaching them, as having authority,
⁵⁸²
 and not as the scribes.

CHAPTER VIII.

1. And great multitudes followed him on his
⁴⁹⁵
 having come down, from the mountain,

2. and behold a leper having come, he was wor-
 shipping him, saying, Lord if thou shouldst will, thou
 art able me to have made clean,

3. and having put forth the hand, the Jesus touched
 him, saying, I should will, be clean, and immediately
⁵⁸³
 his leprosy was cleansed,

582. *Having authority.* Literally implies, *That the Scribes had no authority of any kind*; whereas the Sense intended to be conveyed is, *A special authority from God*; hence the *Disarrangement*. See Rule 321.

583. *His leprosy.* Literally, *The leprosy peculiar to him*;

4. then the Jesus says to him, take heed to no one, thou shouldst have asked *as to thy being clean*, but depart, shew thyself to the priest, and offer the gift, which Moses commanded for a testimony unto them.

5. And a centurion came to him on his having entered into Capernaum beseeching him,

6. and saying, Lord, my servant hath been placed in the house, sick of the palsy. Grievously being tormented,

7. and the Jesus saith to him, I having come, will heal him,

8. the centurion having answered, he said, Lord, worthy I am not, in order that under my roof, thou

whereas the Sense intended to be conveyed is, *The disease that affected him which was leprosy*; hence the *Disarrangement*. See Rule 321.

584. *Shew thyself*. Literally in this connection, *To ask if thou art clean*; whereas the Sense intended to be conveyed is, *As one that is clean*; hence the *Disarrangement*. See Rule 321.

584,1. *Which Moses commanded*. Literally, *Which he personally originated*; whereas the Sense intended to be conveyed is, *Which God commanded him to enforce*; hence the *Disarrangement*. See Rule 321.

584,2. *My servant hath been placed*. Literally, *Placed there by others*; whereas the Sense intended to be conveyed is, *He is confined to the house*; hence the *Disarrangement*. See Rule 322,1.

584,3. *Stop*. The Sense here is not, *So placed because he was grievously tormented*, which is the Literal Sense; but, *And rightly so, he being grievously tormented*; hence the *Major Stop*. See Rule 183,1

585. *Under my roof*. Literally, *Under a roof that is my pro-*

shouldst have come, but only speak a word, and my servant will be healed.

9. For even I a man am under authority, having under myself soldiers, and I say to this *one*, go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doeth.

10. And the Jesus having heard, he was marvelling, and said to those that follow. ^{497,8} Verily I say unto you, ⁵⁸⁶ not even in the Israel, I found so great faith.
.....

11. And I say unto you, that many, from east and west, will come, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens.

12. But ⁵⁸⁷the sons of the kingdom shall be cast into
.....
the darkness that is outer in that place, the weeping and the gnashing of the teeth will exist.

13. And the Jesus said unto the centurion, depart, and as thou believed, be to thee, and his servant was healed in that hour,

perty; whereas the Sense intended to be conveyed is, *Under a roof that is occupied by me*; hence the *Disarrangement*. See Rule 321.

586. *I found so great faith.* Literally, *All the faith in Israel was not so great*; whereas the Sense intended to be conveyed is, *In all Israel, I found no one possessed of such an extent of faith*; hence the *Disarrangement*. See Rule 321.

587. *The sons of the kingdom shall be cast.* Literally, *All that attain that title shall be*; whereas the Sense intended to be con-

14. And the Jesus having come into Peter's house, he saw his wife's mother having been laid as being sick of a fever,

15. and he touched her hand, and the fever left her, and she arose and was ministering unto them.

16. And they brought to him after evening having
⁴⁹⁵
 come many being possessed with devils, and he cast
⁵⁸⁸
 out the spirits by a word, also he healed all that ill

i e illness have,

17. that it should have been fulfilled, that that was spoken by means of Esaias the prophets declaring,
⁵⁸⁹
 he was affected by our infirmities *i e infirmities*
⁵⁹⁰
like ours, yet he bore away our sicknesses.

18. Now the Jesus having seen great multitudes, about him, he gave commandment to have departed unto the other side,

veyed is, *Generally speaking, Those that by nature possess the title shall be*; hence the *Disarrangement*. See Rule 322,1.

588. *He led all &c.* Literally, *All*, here refers to those who were possessed with devils; hence the *Disarrangement*. See Rule 321.

589. *He was affected by our infirmities &c.* Literally, *By the identical infirmities*; whereas the Sense intended to be conveyed is, *By the same description of infirmities that afflict us*; hence the *Disarrangement*. See Rule 321.

590. *Yet he bore away our sicknesses.* Literally, *We were not any more afflicted with sickness*; whereas the Sense intended to be conveyed is, *Our sicknesses were removed by him at his pleasure*; hence the *Disarrangement*. See Rule 321.

19. and one a scribe having come, he said unto him, master I will follow thee. ^{590,1}Whithersoever thou shouldst go,

20. and the Jesus saith unto him, the foxes have ⁵⁹¹holes, and the birds of the heaven *have* nests. But ⁵⁹²the son of the man *i e him of the human race that is* ^{592,1}*the son* hath not. ⁵⁹³Where he should lay the head.

590,1. *Stop.* The Sense here is not, *I will not lose sight of thee*, which is the Literal Sense; but, *I will be obedient to thee in all things*; hence the *Major Stop*. See Rule 184.

591. *Have holes.* Literally, *Actually possess them*; whereas the Sense intended to be conveyed is, *Are able to secure them*; hence the *Disarrangement*. See Rule 321.

592. *The son of the man.* These words, when used as descriptive of the circumstances of a man, may be applied to any one in appropriate circumstances; but as a Distinctive Appellation, I am not aware, that they are ever applied to any one but our Saviour. *Son of man*, or, *Son of a man*, occurs frequently in Holy Scripture, and is applied oftener to *Ezekiel* alone, than the Appellation, *The Son of the man*, is to our Saviour. The phrase, *The Son of man*, as an Appellation, is not, as far as I know, ever used in Holy Scripture. The Appellation, *The Son of the man*, contains two Definitions, the latter of which has no specific Sense, except in accordance to Rule 342.

Without definition, *Son of man*, or of a man, means, *Naturally begotten by man*; *Son of the man*, means, *of the man referred to*, and so, no man having been Defined, *of the race of man*; as in accordance with Rule 342, the Limitation not being specified, the Application is general, and so embraces all men, or the whole of the human race; and consequently, in our language is more correctly expressed, *Him of the human race that is the Son*. God is styled, *The Father*, as being the Father of all the human race, and as our Saviour, alone, had no other Father than God, and is styled, *The Son of God*, he alone is recognized by the Appellation of, *The Son*, hence my Paraphrase; *Him of the human race that is the Son*.

But the son of the man hath not. Literally, *Doth not possess a place*; whereas the Sense intended to be conveyed is, *Cannot secure a place*; hence the *Disarrangement*. See Rule 322,1.

593,1

21. And another of his disciples said unto him,

 Lord suffer me first to have gone even to have buried
 my father.

496

22. But the Jesus said unto him, follow me, and

 leave alone the dead to have buried their own dead,

498

23. and his disciples followed him on his having

 entered, into the ship,

495

24. and behold a great tempest there was in the
 sea, insomuch as the ship to be covered with the
 waves. But he was sleeping,

25. and the disciples having come, they awoke
 him, saying, Lord save us, we are lost,

26. and he saith unto them, why fearful are ye, O
 little faith. Then having arisen, he rebuked the
 winds and the sea, and a great calm was.

497,4

595

210

27. But the men marvelled, saying, of what kind

592,1 *Stop.* The Sense here is not, *That he can never take rest,* which is the Literal Sense ; but, *That he personally does not possess a sleeping apartment ;* hence the *Major Stop.* See Rule 184.

593. *He should lay the head.* Literally, *Repose ;* whereas the Sense intended to be conveyed is, *Be undisturbed ;* hence the *Disarrangement.* See Rule 321.

593,1. *Another of his disciples said.* Literally, *One of the twelve said ;* whereas the Sense intended to be conveyed is, *Not one of the twelve, but only a follower that believed in him ;* hence the *Disarrangement.* See Rule 322,1.

595. *But the men marvelled saying.* Literally, *All so did ;*

is this *man*, that even ⁵⁹⁶ the winds and the sea obey

 him,

28. then two being possessed with devils met him
⁴⁹⁵
 on his having come to the other side, into the

 country of the Gergesenes, out of the tombs, coming

 exceeding fierce as that not to be able any to have
 passed by means of that way,

29. and behold they cried out, saying, what ⁴⁹¹ is to
 us, is also to thee, O son of the God, thou camest
 hither before time to have tormented us *by casting*
us out.

30. And there was distant, from them, an herd of
 many swine being fed.

31. So the devils ⁵⁹⁵ were beseeching him, saying,

 if thou cast out us, suffer to have gone us, into the
 herd of the swine,

32. and he said unto them, go. And the *devils*
 having come out, they went into the swine, and
 behold all the herd ran violently down the precipice,
 into the sea, and perished in the waters.

whereas the Sense intended to be conveyed is, *Some did it, and
 the others assented thereto*; hence the *Disarrangement*. See Rule
 322,1.

596. *The winds and the sea obey him*. Literally, *At all times*;

33. And they that keep, fled, and having gone away into the city, they told every thing, even the *things* concerning those that are possessed of devils,

34. and behold all the city came out for a meeting
^{596,1}
 with the ⁴⁹¹ *human form* of Jesus, and having seen him, they besought, that he should have departed out of their coasts,

CHAPTER IX.

1. so having entered into the ship, he passed over,
²²⁴
 and came into the his own city,

2. and behold they were bringing to him a person sick of the palsy, on a bed, having been laid, and the Jesus having seen their faith, he said to the sick of the palsy, be of good cheer, child, thy sins have forgiven to thee,

3. and behold certain of the scribes said among themselves, this *man* blasphemeth,

4. but the Jesus having known their thoughts, he said, wherefore think ye evil, in your hearts.

whereas the Sense intended to be conveyed is, *They have regarded his injunction* ; hence the *Disarrangement*. See Rule 322,1.

596,1. *All the city came out*. Literally, *Every single person did so* ; whereas the Sense intended to be conveyed is, *A large number did so* ; hence the *Disarrangement*. See Rule 322,1.

5. For whether is it easier to have said, ⁵⁹⁷thy sins
have forgiven, or to have said, arise and walk.

6. Except in order that ^{597,1}*it be necessary* ye should
know, that the son of the man ⁴⁹³*i e him of the human*
⁵⁹⁸*race that is the son* hath power, on the earth, to for-
^{497,4}give sins. Then he says to the sick of the palsy,
having arisen, take up ⁵⁹⁹thy bed, and go unto thine
house,

7. and having arisen, he departed to his house.

8. But the multitudes having seen, they marvelled
and glorified the God that gave such power unto the
men *that exercise it*,

9. and the Jesus having passed forth from thence,

597. *Thy sins.* Literally, *Belonging to thee*; whereas the Sense intended to be conveyed is, *Sins committed by thee*; hence the *Disarrangement*. See Rule 321.

Let this be noted. Our Saviour does not assert, as the received version has it, *that the sins are forgiven*; but he invites the man, *To have his sins forgiven*. This invitation he gives, on account of the faith of the attendants on the paralytic, the result was to be obtained by the man himself; probably, through faith in believing the command, *Arise, take up thy bed, and go unto thine house*.

597,1. *Except &c.* To express the Sense of the Received Version, it is necessary, that the *Stop* after *Sins* should not be a *Major Stop*; and that what follows it should be, *I say to the sick of the palsy &c.*; but to express the Sense in the Paraphrase, the *Government* and *Arrangement* employed is quite correct.

598. *Hath power.* Literally, *Power originating in himself*; whereas the Sense intended to be conveyed is, *Power exercised by him*; hence the *Disarrangement*. See Rule 321.

599. *Thy bed.* Literally, *His own property*; whereas the Sense intended to be conveyed is, *The bed on which he was lying*; hence the *Disarrangement*. See Rule 321.

he saw a man sitting at the receipt of custom, Matthew being called, and he saith unto him, follow me, and having arisen, he followed him,

10. and it came to pass by his sitting at meat in the house, that behold many publicans and sinners having come, they were sitting down with the *human* ⁴⁹¹ form of Jesus and his disciples,

11. and the Pharisees having seen, they said unto his disciples, why with the publicans and sinners, ²¹⁰ eateth your master.
.....

12. And the Jesus having heard, he said unto them, they that are whole ⁶⁰⁰ have no need of a physician, but they that ill *i e illness* have.
.....

13. But having been departed, learn, what it is, ⁶⁰¹ I desire mercy, and not sacrifice. For I came not to ~~.....~~ ^{497,4} have called righteous *persons*, but sinners.

14. Then the disciples of John came to him, saying, why do we and the Pharisees fast oft. But thy disciples fast not,

600. *Have no need.* Literally, *At any time*; whereas the Sense intended to be conveyed is, *While continuing whole*; hence the *Disarrangement*. See Rule 321.

601. *I desire mercy &c.* Literally implies, *That no sacrifice had ever been required*; whereas the Sense intended to be conveyed is, *I desire mercy rather than sacrifice*; hence the *Disarrangement*. See Rule 321.

15. and the Jesus said unto them.^{601,1} The sons of the bridechamber are not able to mourn for as long as, with them, the bridegroom is. But days will come.^{601,2} When the bridegroom should have been taken from them, and then they will fast.

16. But no one putteth a piece of new cloth, upon an old garment. For the filling up of it taketh away from the old, and a worse rent is made,^{601,3}

17. also they do not put new wine, into old bottles. For if not truly the bottles are broken, yet the wine is spilled,⁶⁰² and the bottles will be marred,⁶⁰² but new wine placed in new bottles, even both are preserved,

18. These things by him speaking to them.^{497,3} Behold a certain ruler having come, he was worshipping him, saying, verily my daughter even now dead,

601,1. *Stop.* The Sense here is not, *The sons of the bride-chamber are actually unable*, which is the Literal Sense ; but, *They are so in the just discharge of their duties as bridesmen* ; hence the *Major Stop*. See Rule 184.

601,2. *Stop.* The Sense here is not, *When in all cases*, which is the Literal Sense ; but, *In the particular case referred to* ; hence the *Major Stop*. See Rule 184.

601,3. *And a worse rent is made.* Literally, *Necessarily so* ; whereas the Sense intended to be conveyed is, *Ordinarily so* ; hence the *Disarrangement*. See Rule 322,1.

602. *Yet the wine is spilled.* Literally, *Invariably runs out of the bottle* ; whereas the Sense intended to be conveyed is, *Ordinarily*

but having come, lay thy hand, upon her, and she will live,

19. and the Jesus having arisen, he followed him, also his disciples,

20. and behold a woman being diseased with an issue of blood twelve years, having come behind, she touched the hem of his garment.

21. For she said within herself, if only I should have touched his garment, I shall be whole.

22. But the Jesus having been turned, and having seen her, he said, be of good comfort daughter, thy ⁶⁰³ faith hath made whole thee, and the woman was
made whole from that hour,

23. And the Jesus having come into the rulers house, and having seen the minstrels and the people being disturbed, he says unto them,

24. give place. For the maid died not, but sleepeth, and they were laughing to scorn him.

25. But when the people were put forth, having gone in, he took her hand, and the maid arose,

is injured: hence the *Disarrangement*. See Rule 322,1. In like manner, *The bottles will be marred*. And also, *Both are preserved*.

603. *Thy faith hath made whole thee*. Literally, *Hath actively done it*; whereas the Sense intended to be conveyed is *Passive*,

603,1

26. and this report went abroad into all that land,

27. and two blind *persons* followed him by *i e in*

495

consequence of the human form of Jesus departing
thence, crying, and saying, have mercy on us, O son
of David.

28. And the blind *persons* came to him by *his*

495

having entered into the house, and the Jesus saith
unto them, believe ye, that I am able this thing to
have done, they say unto him, yea Lord.

497,5

497,4

29. Then he touched their eyes, saying, according
to your faith, be to you,

604

30. and *their eyes* were opened, then the Jesus
forbad under a penalty them, saying, take heed, no
one *living*, acknowledge *to have effected this*.

31. But the *men* having departed, they spread
abroad fame of him, in all that country.

32. And behold they brought to him a dumb man
being possessed with a devil after his going out,

495

Hath been the occasion of thy cure; hence the Disarrangement.
See Rule 322,1.

603,1. *And this report went abroad.* Literally, *That Jesus took her by the hand and the maid arose; whereas the Sense intended to be conveyed, has reference to all the circumstances recorded; hence the Disarrangement.* See Rule 321.

604. *Their eyes &c.* Literally, *They opened their eye lids; whereas the Sense intended to be conveyed is, They recovered sight; hence the Disarrangement.* See Rule 321.

33. and the dumb spake after the devil having
⁴⁹⁵
 been cast out, and the multitudes marvelled, saying,
^{497,5}
 it was never seen thus through the Israel's *power*.

34. But the Pharisees said, through the prince of
⁵⁹⁵
 the devils, he casteth out the devils,

35. and the Jesus was going about all the cities
 and the villages, teaching in their synagogues, and
 preaching the gospel of the kingdom, and healing
 every sickness and every disease.

36. For having seen the multitudes, he was moved
 with compassion for them, because they were, having
 been harrassed and scattered abroad as sheep not
 having a shepherd.^{497,4}

37. Then he saith unto his disciples.^{497,1} Truly the
 harvest plenteous *is*. But the labourers few *are*.

38. Therefore pray the Lord of the harvest,
 that he should have sent forth labourers, into
 his harvest,

CHAPTER X.

1. then having called his twelve disciples, he gave
 them an authority concerning unclean spirits so as
 to cast out them, and to heal all sickness and all
 disease.

605

2. Now the names of the twelve apostles is these,

 first Simon that is called Peter, and Andrew his
 brother,

3. James the of the Zebedee, and John his brother,
 Phillip, and Bartholomew, Thomas, and Matthew the
 publican, James the of the Alpheus, and Lebbeus
 that was surnamed Thaddæus,

4. Simon the Canaanite, and Judas the Iscariot
 that even betrayed him,

606

5. the Jesus sent forth these the twelve, having
 606,1
 commanded them, saying, into way of Gentiles. Ye
 606,1
 should not have gone, and into a city of Samaritans.
 Ye should not have entered.

6. But go rather to the sheep that have lost of
 house of Israel.

605. *Now the names of the twelve Apostles.* Literally, *Their entire names*; whereas the Sense intended to be conveyed is, *One designation of each of them is*; hence the *Disarrangement* of the words, *The twelve apostles*. See Rule 321. The words *The names &c.* are placed before the Verb, as otherwise the Sense would be, *Now these names of the twelve Apostles exist*; hence the *Disarrangement*.

606. *The Jesus sent forth these the twelve.* I see no reason for the *Disarrangement* here, except it be to shew, that the sending forth originated not with Jesus, which is what the Literal Sense requires, but that in it he acted in obedience to the Divine commands; hence the *Disarrangement*. See Rule 321.

606,1. *Stop.* The Sense here is not, *Ye should at no time have done it*, which is the Literal Sense; but, *On the journey I now send you ye should not do it*; hence the *Major Stop*. See Rule 184.

7. And going, preach saying, verily the kingdom of the heavens hath drawn near,

8. heal being sick, raise dead ⁶⁰⁷persons, cleanse
^{607,1}.....^{607,1}.....
 lepers, cast out devils. Freely ye received. Freely
^{606,1}.....
 give.

9. Ye should not have provided gold, or silver, or
^{606,1}.....
 brass, in your purses.

10. Or scrip, for a journey, neither two coats,
 neither shoes, neither a stave. For worthy the work-
^{322,2}.....
 man of his meat is.

11. And into whatsoever city or town, ye should
 have entered, enquire, who, in it, worthy is, and
^{497,7}.....
 there abide, until soever, ye should have departed.

12. And coming into the house, salute it,

13. and if indeed the house worthy should be,
 come, your peace, upon it. But if not worthy it
^{607,2}.....
 should be, your peace, to you, be returned,

607. *Heal, being sick &c.* Literally, *Do what is stated in all cases*; whereas the Sense intended to be conveyed is, *Do so when God's cause requires*; hence the *Disarrangement*. See Rule 321.

607,1. *Stop.* The Sense here is not to be understood, *Without any limitation*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

607,2. *But if not worthy it should be.* Literally, *Not fully entitled to it*; whereas the Sense intended to be conveyed is, *Not wholly unworthy of it*; hence the *Disarrangement*. See Rule 321.

607,3. *In a day of judgment.* Observe the Article is not expressed.

14. and whosoever should not have received you, nor heard your words, departing from the house or that city, shake off the dust from your feet.^{497,8}

15. Verily I say unto you, more tolerable it will be for land of Sodom and Gomorrah,^{607,3} in a day of judgment, than for that city.^{497,3}

16. Behold I send forth you as sheep, in midst of wolves. Therefore be, prudent *in avoiding danger* as the serpents, and harmless as the doves.

17. And beware of the men *among whom I send you*. For they will deliver up you, to councils, and in their synagogues, they will scourge you.

18. And even before governors and kings, ye will be brought on account of me, for a testimony against them and the Gentiles.

19. But when they deliver up you.^{606,1} Ye should not have taken thought.^{607,4} How or what ye should have said. For it shall be given you,²²⁷ in that the hour, what ye shall speak.

20. For not ye are, they that speak, but the spirit of your father that speaketh through you.

607,4. *Stop*. The Sense here does not relate *To an act completed*, which is the Literal Sense; but, *To an act to be completed*; hence the *Major Stop*. See Rule 184.

21. Verily a brother will deliver a brother, unto death, and a father a child, and children will rise up against parents, and will cause to be put to death them,

22. even ye will be, being hated of all, on account of my name. But he that hath endured unto end, he shall be saved.

23. But when they should persecute you, in this city, flee into the other, and if out of this, they should persecute you, flee into the another. For verily I say unto you, ye should not have gone over the cities of the Israel,^{497,7} until perhaps, the son of the man ⁴⁹³*i e him of the human race that is the son* should have come,

24. a disciple is not above the master, neither a servant above his lord,

25. enough for the disciple, in order that he should have become, as his master, and the servant as his lord, if Beelzebub⁶⁰⁸ they called the master of
⁶⁰⁹.....
 the house, more by how much those of his household.

608. *If Beelzebub they called &c.* Literally, *Expressly done what is stated*; whereas the Sense intended to be conveyed is, *Done in effect what is stated*; hence the *Disarrangement*. See Rule 321.

26. Therefore be not afraid of them. For nothing is having been covered, which shall not be revealed, or hid, which shall not be made known,

27. what I tell you in the darkness *in which you now are*, speak in the light *to which you will be admitted*, and what, in the ear, ye hear, preach upon the house tops,

28. and be not afraid of them that kill the body.
Even not being able the soul to have killed. But be
.....
afraid of rather him that is able both soul and body
to have destroyed in hell,

29. is it not, two sparrows for a farthing are sold,
.....
yet one, of them, shall not fall on the ground, without your father.

30. Yea even all the hairs of your head having
.....
been numbered, they are.

609. *More by how much.* Literally, *How much more have they called*; whereas the Sense intended to be conveyed is, *How much more deserving are the parties of the appellation*; hence the *Disarrangement*. See Rule 321.

609,1. *Not being able the soul to have killed.* Literally, *In no manner to effect the object, not even by alluring it by temptation*; whereas the Sense intended to be conveyed is, *Not being able to command its destruction*; hence the *Disarrangement*. See Rule 321.

609,2. *Is it not two sparrows for a farthing are sold.* Literally, *Are everywhere sold*; whereas the Sense intended to be conveyed is, *Are here sold*; hence the *Disarrangement*. See Rule 322,1. Literally, *At all times*; whereas the Sense intended to be conveyed

31. Therefore be not afraid, ye are of more value

 than many sparrows.

32. For whosoever shall assent to me, before the
 men *that kill*, I will assent, even I, to him, before
 my father that is in *the* heavens.

33. But whosoever should have denied me, before
 the men *that kill*, I will deny him, even I, before my
 father that is in *the* heavens.
 606,1

34. Ye should not have thought, that I came to
 have sent peace, on the earth, I came not to have
 sent peace, but a sword.

35. For I came to have set at variance a man,
 against his father, and a daughter, against her
 mother, and a daughter-in-law, against her mother-
 in-law,

36. thus foes of the man *that has foes*, his house-
 hold *are*,

37. he that loveth father or mother, more than

is, *At the present time*; hence the *Peculiar Government*. See Rule 382.

610. *The hairs of your head*. Literally, *Yours in particular*; whereas the Sense intended to be conveyed is, *All that believe in me*; hence the *Disarrangement*. See Rule 321.

611. *Ye are of more value*. Literally, *Ye would fetch a better price*; whereas the Sense intended to be conveyed is, *Ye are more considered by God*; hence the *Disarrangement*. See Rule 321.

The Pronoun is Disarranged for the same reason as it is in v. 30.

me, ⁶¹²worthy of me is not, and he that loveth son
⁶¹²or daughter, more than me, worthy of me is not,

38. for who taketh not up his cross, and followeth
⁶¹²after me, worthy of me is not,

39. he that findeth his life, shall lose it, and he
 that lost his life, on account of me, shall find it,

40. he that receiveth you, ⁶¹³receiveth me, and he
⁶¹³that receiveth me, receiveth him that sent me,

41. he that receiveth a prophet, in name of a
 prophet, a reward of a prophet he shall receive,
 and he that receiveth a righteous *man*, in name of
 a righteous *man*, a reward of a righteous *man* he
 shall receive,

42. for whosoever should have given drink unto
 one of these little ones a cup of cold *water* only, in
 name of a disciple. ^{497,8}Verily I say unto you, he
 should in no wise have lost his reward,

CHAPTER XI.

1. and it came to pass, when the Jesus ended

612. *Worthy of me.* Literally, *Me personally*; whereas the
 Sense intended to be conveyed is, *Worthy of the privileges of the
 christian dispensation*; hence the *Disarrangement*. See Rule 321.

613. *Receiveth me.* Literally, *He does what is stated*; whereas
 the Sense intended to be conveyed is, *In effect he does so*; hence the
Disarrangement. See Rule 321.

commanding his twelve disciples, he departed thence
in respect of that he should teach and preach in
.....
their cities.

2. Now the John having heard in the prison
the works of the Christ, having sent two of his
disciples,

3. he said unto him, thou art, he that comes,
.....
otherwise we look for another *to teach us*,

4. and the Jesus having answered, he said unto
them, having been departed, shew to John, what
things ye hear and see,

5. blind *persons* recovered sight, and lame *persons*
.....
walk, lepers are cleansed, and deaf *persons* hear, dead
.....
persons are raised, and poor *persons* are instructed in
.....
the gospel,

.....
6. and blessed is, whosoever should not have been
.....
offended in me.

614. *In respect of &c.* Literally, *That was his object in departing*; whereas the Sense intended to be conveyed is, *That was the result effected by his departing*; hence the *Irregular Government*. See Rule 381.

615. *We look for another.* Literally, *We do so*; whereas the Sense intended to be conveyed is, *We are required by God to do so*; hence the *Disarrangement*. See Rule 321.

616. *Blind recover sight &c.* Literally, *All thus afflicted do so*; whereas the Sense intended to be conveyed is, *Some persons afflicted with blindness do recover their sight*; hence the *Disarrangement*. See Rule 322,1.

7. Then the Jesus began to speak unto the multi-
⁴⁹⁵
 tudes after their departing, concerning John, what,

 went ye out in the wilderness to have seen a reed,
 by wind, being shaken,

8. or what, went ye out to have seen a man, in
 soft raiment, being clothed. ^{497,3} Behold they that wear ^{616,1}

 the soft, in the houses of the kings, they are,

9. or what, went ye out to have seen a prophet,
^{497,5}
 yea I say unto you, verily more than a prophet.

10. For this he is, concerning whom, it hath been
^{497,3}
 written. Behold I send my messenger, before thy
 face, which shall prepare thy way, before thee. ^{497,8}

11. Verily I say unto you, there hath not been
 raised up among born of women, more *a prophet* than
 John the Baptist. Notwithstanding the least in the
 kingdom of the heavens, more than it *i e a prophet*,
 he is.

12. And from the days of John the Baptist, ^{497,7}
 until ⁴⁹⁸
 now, the kingdom of the heavens is vehemently
 ⁴⁹⁹
 urged, and those who vehemently urge take by

 force it.

616,1. *They that wear the soft.* Literally, *They are in all cases
 in King's houses*; whereas the Sense intended to be conveyed is,

13. For all the prophets, and the law, until John, prophesied,

14. and if ye desire to have received, this is, Elias that is about to come,

15. he that hath ears to hear, hear.

16. But to what shall I liken this generation, like it is unto children, in markets sitting, and calling unto their fellows,

17. and saying, we piped unto you, but ye danced not, we mourned unto you, but ye lamented not.

18. For John came, neither eating nor drinking, and they say, a devil he hath,

19. the son of the man ⁴⁹³ *i e him of the human race that is the son* came, eating and drinking, and they ^{497,3} say. Behold a gluttonous man, and a wine bibber, ⁶¹⁹ a friend of publicans and sinners, and the wisdom of
its children ^{497,4} *i e the children of this generation* was declared just *by man*.

20. Then he began to upbraid the cities, in which,

They are ordinarily in places of that description; hence the Disarrangement. See Rule 321.

619. *A friend of publicans, &c. Literally, Exclusively theirs; whereas the Sense intended to be conveyed is, These persons were not excluded from being his friends; hence the Disarrangement. See Rule 321.*

his most mighty works were done, because they repented not,

21. woe unto thee Chorazin, woe unto thee, Bethsaida, for if in Tyre and Sidon, the mighty works were done, that were done in you long ago, perhaps in sackcloth and ashes, they repented.

22. But I say unto you, more tolerable it will⁶²⁰ be for Tyre and Sidon, at a day of judgment, than^{607,3} for you.

23. and thou Capernaum, that wast exalted unto⁴⁹⁸ the heaven, to hell, thou wilt be brought down, for if in Sodom, the mighty works were done, that were done in thee, they remained perhaps until the this very day.

24. But I say unto you, that more tolerable it⁶²⁰ will be for land of Sodom, at a day of judgment,^{607,3} than for thee,

25. at that the time,²²⁷ the Jesus having answered, he said, I thank thee, father, Lord of the heaven and

620. *More tolerable it will be, &c.* Literally, *They shall receive less punishment*; whereas the Sense intended to be conveyed is, *Their crimes are more excusable*; hence the *Disarrangement*. See Rule 321.

620,1. *That wast exalted unto the heavens.* Irregular See Rule 321 in order to shew, that the Sense is intended to be understood Metaphorically.

of the earth, that thou hid these things, from wise
and prudent *persons*, and revealed them to ^{497,5} babes,

26. truly the father, that thus pleasure was made
in thy sight,

621

27. all things was delivered to me, by my father,
.....
and so no one discerns the son *as the originator of a*
thing, except the father, nor any one ⁶²² discerns the
.....
father *as the immediate originator of a thing*, except
.....
the son, or to whomsoever ^{622,1} the son should will to
^{497,5} have revealed,

28. come unto me, all that labor and that have
been heavy laden, and I will give rest to you,

29. take my yoke, upon you, and learn of me, for
meek I am, and lowly in the heart *here referred to*,
and ye shall find rest unto your souls.

621. *All things was delivered to me.* The Verb being in the Singular instead of the Plural, points out, that the origin or source of what is expressed by the words *All things*, is here referred to, that is, the power and capability of effecting. Literally, *It was delivered to me*, means, *I alone possess it*; whereas the Sense intended to be conveyed, is not to be so restricted, *I exercise the power, and so does God, and all to whom it pleases him to impart it*; hence the *Disarrangement*. See Rule 321.

622. *Not any one discerns the father.* Literally implies, *That no one acknowledges God as the possessor of all power*; whereas the Sense intended to be conveyed is, *No one can discern the things in which God himself immediately acts*; hence the *Disarrangement*. See Rule 321.

622,1. *To whomsoever the son should will &c.* Literally, *Should as principal will*; whereas the Sense intended to be conveyed is,

30. For my yoke easy, and ^{622,2}my burden light is,

CHAPTER XII.

1. at that ²²⁷the time, the Jesus was gone in *i e*
^{622,3}during the Sabbaths, through the corn fields. And
⁶²³his disciples were an hungered, and began to pluck

 ears of corn, and to eat.

2. But the Pharisees having seen, they said unto
^{497,3}him. Behold ⁶²³thy disciples do, what it is not lawful

 to do on a sabbath.

3. But the ⁶²⁴Jesus said unto them, ye read not,
^{624,1}what David did, when he hungered, and they that
^{624,2}
 were with him.

I conceive, Should as agent will; hence the Disarrangement. See Rule 321.

622,2. *My burden light is.* Literally, *It is absolutely so*; whereas the Sense intended to be conveyed is, *It is comparatively so*; hence the *Disarrangement*. See Rule 322,1.

622,3. See Mark i. 21 and iii. 2.

623. *His disciples were an hungered, &c.* Literally, *All of them so acted*; whereas the Sense intended to be conveyed is, *Some who were disciples acted as is described*; hence the *Disarrangement*. See Rule 322,1.

624. *But the Jesus said.* I consider that this Form, should not be regarded as an *Irregular Arrangement*, in accordance to Rule 322,1; the Article being expressed, not to vary the character of the sense expressed, but solely to fix the particular person to which the statement has reference. It expresses a sense to this effect. *But the Jesus answering, he said.*

624,1. *What David did.* Literally, *Any thing David did*; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

624,2. *Stop.* The Sense here is not, *The manner in which he did it*; which is the Literal Sense; but, *The fact that it was done by him*; hence the *Major Stop*. See Rule 184.

4. How he entered into the house of the God, and
⁶²⁵
 eat the bread of the offering, which not being lawful

 was for him to have eaten, neither for them that
 were with him, but for the priests only,

5. or ye read not in the law, that *i e relating to*
other Sabbaths, the priests, in the temple, the Sab-
 bath profaned, yet blameless they are.

6. Truly I say unto you, that ⁶²⁶ greater than the

 temple, there is here.

7. But if ye had known, what it is, I ⁶⁰¹ desire mercy,

 and not sacrifice, ye would not condemned the in-
 nocent.

8. For a ^{626,1} Lord the son of the man *i e him of the*
⁴⁹³
human race that is the son is of the Sabbath,

9. and having departed thence, he went into their
 synagogue,

10. and behold a man there was the hand having

625. *Eat the bread &c.* Literally, *He himself entirely consumed it*; whereas the Sense intended to be conveyed is, *He partook of it*; hence the *Disarrangement*. See Rule 321.

626. *Greater than the temple.* Literally, *Of greater dimensions*; whereas the Sense intended to be conveyed is, *Of greater importance*; hence the *Disarrangement*. See Rule 321.

626,1. *For a Lord the son of the man is.* Literally, *For Lord the son of the man exists after the sabbath*; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

withered, and they asked him, saying, whether it is lawful on the Sabbaths to heal, in order that they should have accused him.

11. And the *Jesus*⁴⁹⁴ said unto them, what shall there be among you, a man who shall have one sheep, and if this^{626,2} should have fallen on the Sabbaths,

 into a pit, is it not, he will draw out it, and lay hold.

12. And a man is better how much⁶²⁷ than a sheep,
^{497,4}
 wherefore it is lawful on the Sabbaths good to do.

13. Then he saith to the man, stretch forth thine hand, and he was stretching forth, and it was restored, whole as the other.

14. Then the Pharisees^{627,1} a council held against
⁶²⁸
 him, having gone out, how they should have destroyed him.

15. But the Jesus having known, he withdrew

626,2. *This should have fallen.* Literally, *Should fall on the sabbath*; whereas the Sense intended to be conveyed is, *Should on the Sabbath be found to have fallen*; hence the *Disarrangement*. See Rule 321.

627. *A man is better how much &c.* Literally, *Acts more correctly*; whereas the Sense intended to be conveyed is, *Is more entitled to attention*; hence the *Disarrangement*. See Rule 321.

627,1. *The Pharisees a council held.* Literally, *As a body they did so*; whereas the Sense intended to be conveyed is, *Men who were Pharisees did so*; hence the *Disarrangement*. See Rule 322,1.

628. *How they should have destroyed him.* Literally, *They personally do it*; whereas the Sense intended to be conveyed is, *How cause him to be destroyed*; hence the *Disarrangement*. See Rule 321.

from thence, and great multitudes followed him, and he healed them all,

16. but charged them, lest conspicuous they should
⁶²⁹ have made him,

17. that it should have been fulfilled, that that
 was spoken by means of Esaias the prophets de-
^{497,3} claring.

18. Behold my servant whom I chose, my beloved,
 with whom, my soul is well pleased, I will put my
 spirit, upon him, and he shall declare a judgment to
⁶³⁰ the Gentiles,

19. he shall not strive, nor cry, nor any shall hear
^{630,1} in the streets his voice,

20. he shall not break a reed having been bruised,
⁴⁹⁸
^{497,7} or quench flax being smoking, until perhaps, he
 should have sent forth unto victory the judgment
he has declared,

629. *They should have made him.* Literally, *Cause him to be made*; whereas the Sense intended to be conveyed is *Passive, Be the means of his becoming so*; hence the *Disarrangement*. See Rule 321.

630. *He shall declare a judgment &c.* Literally, *He shall declare a judgment against the Gentiles*; whereas the Sense intended to be conveyed is, *He shall declare to the Gentiles that judgment will come*; hence the *Disarrangement*. See Rule 321.

630,1. *Any shall hear.* Literally, *He never spoke in the streets*; whereas the Sense intended to be conveyed is, *He did not openly complain*; hence the *Disarrangement*. See Rule 321.

632

21. verily Gentiles will have confidence through
^{497,4}
 his name.

22. Then there was brought unto him, having been possessed with a devil, blind and dumb, and he healed him, as the blind and dumb even to speak and to see,

23 and all the people were under astonishment, and said, what is this *man* the son of David.

24. But the Pharisees having heard, they said, this man doth not cast out the devils, but by the Beelzebub, prince of the devils.

25. And the Jesus having known their thoughts, he said unto them, every kingdom having been divided against itself, is brought to desolation, and every city or house having been divided against itself, will not be preserved,

633

26. and if the Satan casts out the Satan, against

632. *Even Gentiles will have confidence through his name.* Literally, *Shall confide in his name*; whereas the Sense intended to be conveyed is, *Shall feel confidence through bearing his name*; hence the *Disarrangement* of the words, *His name*. See Rule 321. Literally, *As Gentiles they will have confidence*; whereas the Sense intended to be conveyed is, *They who were Gentiles will have confidence*; hence the *Disarrangement*. See Rule 322,1.

633. *Casts out the Satan.* Literally, *Himself personally*; whereas the Sense intended to be conveyed is, *That which his power effects*; hence the *Disarrangement*. See Rule 321.

himself, he was divided. Then how will his kingdom be preserved,

27. and if I, by Beelzebub, cast out the devils, your sons, by what, do they cast out, as to this ^{633,1} charge, they your judges shall be.

28. But if by a spirit from God, I cast out the devils, then the kingdom of the God came unexpectedly to you,

29. verily how ²¹⁰ is any one able to have entered into the house of the strong and his goods to have spoilt, except first he should have bound the strong man, and then ⁶³⁴ he will spoil his house,

30. he that is not with me, against me, he is, so then he that unites not with me, he disperses *opposition to me*,

31. on account of this, I declare unto you, every ⁶³⁵ sin and blasphemy shall be forgiven by the men *that*

633,1. *They your judges shall be.* Literally, *They shall pass sentence on you*; whereas the Sense intended to be conveyed is, *They shall be able to perceive the fallacy of your opinion*; hence the *Disarrangement*. See Rule 321.

634. *He will spoil his house.* Literally, *Necessarily he will do so*; whereas the Sense intended to be conveyed is, *He will do it, should such be his pleasure*; hence the *Disarrangement*. See Rule 321.

635. *Every sin and blasphemy shall be forgiven by the men.* Literally, *It shall be so under all circumstances*; whereas the Sense

are with me. Except the blasphemy against the ⁶³⁶ spirit, it shall not be forgiven by the *i e* these men, ⁴⁹³

32. even whosoever should have spoken a word, against the son of the man *i e* against him of the ²²⁵ human race that is the son, it shall be forgiven to him by these men. But whosoever should have spoken against the spirit that is holy, it shall not be ²²⁷ forgiven to him by these men, neither in this the age now completing, neither in that that is about to come,

intended to be conveyed is, *They shall have power to do so under fitting circumstances*; hence the *Disarrangement*. See Rule 322,1.

The reason why the sin against the Holy Spirit shall not be forgiven by these men, is assigned, Mark iii. 29, namely, *Because he, the sinner, is to be retained for an age of judgment*, which I consider means, For God's judgment, that is, determination, whether he sees meet to forgive or to punish.

That this is an authorized Sense of *forgiveness*, is evident, from other portions of Holy Scripture. It is used with the same restriction in Luke xvii. 4. *And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.* Man is there stated to forgive his fellow man, although it by no means follows, or is implied, that God has forgiven the offender. Thus understanding forgiveness, we are not compelled to correct Holy Scripture, and to read as follows, Matt. xi. 28, *Come unto me all ye that labour and are heavy laden, except those who have sinned against the Holy Ghost, and I will give you rest.* Or John vi. 47, *Verily verily I say unto you, he that believeth on me, except he hath sinned against the Holy Ghost, he hath eternal life.* Or 1 John i. 7, *The blood of Jesus Christ his Son, cleanseth from all sin, except that against the Holy Ghost*; and to the same effect, passages without end. The other records of this are, Mark iii. 28, and Luke xii. 10.

636. *Except the blasphemy against the spirit.* Literally, *The blasphemy the spirit has committed*; whereas the Sense intended to

33. either make the tree good, and its fruit good,
or make the tree corrupt, and its fruit corrupt. For
by the fruit, the tree is known,
.....⁶³⁷

34. oh generation of vipers, how are ye able good
things to speak, evil being. For out of the abun-
dance of the heart, the mouth speaks,
.....⁶³⁷

35. the good man, out of the good treasure,
bringeth forth the good things, and the evil man,
out of the evil treasure, bringeth forth evil things.

36. But I say unto you, that every idle word,
whatsoever the men *that are with me* should have
spoken, they shall give concerning it an account, at
day of judgment.
.....^{607,3}

37. For by thy words, thou shalt be justified, and
by thy words, thou shalt be condemned.
^{497,4}

38. Then certain of the Scribes and Pharisees
.....^{637,2}

be conveyed, is as in the Paraphrase; hence the *Disarrangement*.
See Rule 321.

637. *The tree is known.* Literally, *In every case*; whereas the
Sense intended to be conveyed is, *In ordinary cases*; hence the *Dis-*
arrangement. See Rule 322,1.

637,1. *Whatsoever the men should have spoken.* Literally, *Even*
if repented of; whereas the Sense intended to be conveyed is I
conceive, *If that word is adhered to*; hence the *Disarrangement*.
See Rule 321.

637,2. *Then certain of the Scribes and Pharisees.* Literally,
Certain of these bodies of men; whereas the Sense intended to be
conveyed is, *Certain men who were of those bodies*; hence the *Dis-*
arrangement. See Rule 321.

answered, saying, master we should wish from thee a

 sign to have seen.

39. But the ⁴⁹⁴*Jesus* having answered, he said unto
 them, a generation evil and adulterous, a sign seeks,

 and a sign shall not be given to it, save the sign of

Jonas the prophet.

40. For as Jonas was in the belly of the whale
 three days and three nights. ^{497,1} So the son of the man

⁴⁹³*i e him of the human race that is the son* will be in
 the heart of the earth three days and three nights,

41. ⁶³⁹men of Nineveh will rise in the judgment, with

 this generation, and will condemn it, for they re-
 pent^d at the preaching of Jonas, and behold a greater
 than Jonas here *is*,

42. ⁶³⁹a queen of south will be raised up in the

 judgment, with this generation, and will condemn it,
 for she came from the uttermost parts of the earth
 to have heard the wisdom of Solomon, and behold a
 greater than Solomon here *is*.

638. *A sign seeks.* Literally, *To possess it*; whereas the Sense
 intended to be conveyed is, *To witness it*; hence the *Disarrange-*
ment. See Rule 322,1. And hence, *And a sign shall not be given*
to it.

639. *Men of Nineveh will rise in the judgment.* Literally, *They*
will actually do what is stated; whereas the Sense intended to be

43. Verily when the unclean spirit should have⁶⁴⁰
temporally gone out of the man *that is afflicted with*
devils, it walketh through dry places, seeking rest,
 but it does not find.^{497,4}

44. Then it saith, I will return into my house.^{640,1}
 From whence I came out, and having returned, it
 findeth it being unoccupied *by its* having been swept
 and garnished.^{497,4}

45. Then it goeth, and taketh with itself seven
 other spirits more wicked than itself, and having
 entered in, it dwells there, so the last of that man
 become worse than the first.^{497,1} Thus it will be also
 with this generation that is wicked.²²⁵

46. And immediately after his speaking to the
 people.^{497,3} Behold the mother and his brethren had⁶⁴¹
 stood without, desiring with him to have spoken.
⁴⁹⁶

47. Then one said unto him.^{497,3} Behold thy mother

conveyed is, *They will be able to do so* ; hence the *Disarrangement*.
 See Rule 322,1.

640. *When the unclean spirit should have gone out.* Literally,
Absolutely departed ; whereas the Sense intended to be conveyed is,
Temporarily leaves ; hence the *Disarrangement*. See Rule 322,1.

640,1. *Stop.* The Sense here is not, *From whence I last came*,
 which is the Literal Sense ; but, *From whence I originally came* ;
 hence the *Major Stop*. See Rule 184.

641. *His mother and his brethren had stood without.* Literally
 implies, *The outside of the place he occupied* ; whereas the Sense in-

and thy brethren without have stood, desiring with thee to have spoken.

48. And the ⁴⁹⁴*Jesus* having answered, he said to him that told him, who is, my mother, and who are, my brethren,

49. and having stretched forth his hand, toward his disciples, he said. ^{497,3}Behold my mother, and my brethren.

50. For whosoever should have done the will of my father that is in *the* heavens, he, ⁶⁴²my brother, and sister, and mother is.

CHAPTER XIII.

1. Then in that day, the *Jesus* having gone out of the house, he was sitting by the sea,

2. and great multitudes were gathering together unto him, so as for him, into the ship having entered, to have sat down, but all the people, on the shore, he had placed,

3. and he spoke unto them many things, in

tended to be conveyed is, *That they stood at a distance from him, outside, not the place, but the people he was teaching*; hence the *Disarrangement*. See Rule 322,1.

642. *My brother*. Literally, *Actually such*; whereas the Sense intended to be conveyed is, *He is regarded and treated by me as such*; hence the *Disarrangement*. See Rule 321.

parables, saying.^{497,3} Behold there went forth, he that
sows, in respect of that he should sow,⁶⁴³

4. and verily what seeds fell by the way in the act^{643,1}
him to sow, even the fowls came and devoured up^{643,2}
them.

5. And what other fell upon the stoney places.^{643,3}^{643,4}
Where it was not having much earth, and forthwith
it sprung up by means of the fact not to have depth
of earth.

6. But it was scorched after sun having risen,⁴⁹⁵
and was withered away, on account of the fact not to^{643,5}
have a root.

643. In respect of &c. Literally, *He went forth for the object specified*; whereas the Sense intended to be conveyed is, *He went forth to work, which that day was sowing*; hence the *Irregular Government*. See Rule 381.

643,1. And verily what seeds fell &c. Literally, *All without exception did so*; whereas the Sense intended to be conveyed is, *Ordinarily such was the case*; hence the *Disarrangement*. See Rule 321.

643,2. Him to sow. Literally, *Him in particular*; whereas the Sense intended to be conveyed is *General, Any one so doing*; hence the *Disarrangement*. See Rule 321.

643,3. Stop. The Sense here is not, *Other kind of seed*, which is the Literal Sense; but, *Other quantities of the same kind of seed*; hence the *Major Stop*. See Rule 184.

643,4. Stop. The Sense here is not, *Stony places of a kind where it had not &c.*, which is the Literal Sense; but, *Stony places, which are positions that do not have &c.*; hence the *Major Stop*. See Rule 184.

643,5. And was withered away on account of &c. Literally, *Its not having any root*; whereas the Sense intended to be conveyed is,

7. And *what* ^{643,3} other fell among the thorns, and the

 thorns sprang up and choked it.

8. But *what* ^{643,3} other fell into the ground that is ²²⁵

 good, and was bringing forth fruit. ^{643,6} Verily which
fruit an hundred fold *was*. And which *fruit* sixty
 fold *was*. And which *fruit* thirty fold *was*,

9. he that hath ears to hear, hear,

10. and the disciples having come, they said unto
 him, why in parables, speakest thou unto them.

11. And the *Jesus* ⁴⁹⁴ having answered, he said unto
 them, because *it* ⁶⁴⁴ hath been given *in my teaching*

 unto you *who receive it* to have understood the

 mysteries of the kingdom of the heavens. But
⁶⁴⁴
 it hath not been given to those *who do not re-*

ceive it.

12. For whosoever hath *received my teaching*,
 it shall be given to him *to understand*, and he

Its not having a sufficient root; hence the Disarrangement. See Rule 321.

643,6. *Stop.* The Sense here is not, *Exactly what is stated*, which is the Literal Sense; but, *It was of that character*; hence the *Major Stop*. See Rule 184.

644. *It hath been given to you.* Literally, *You in particular possess power to discover*; whereas the Sense intended to be conveyed is *General, By certain revelations you possess, you as well as others are enabled to understand*; hence the *Disarrangement*.* See Rule 321.

shall be increased *in knowledge*. But whosoever hath not *received it*, even what he hath *heard*, it shall be carried away from him *by his not understanding it*,

13. on account of this, in parables to them, I speak, for seeing *the teacher*, they see not *his mission*, and hearing *his words*, they hear not or understand *their meaning*,

14. thus the prophecy of Esaias is fulfilled in them, that says, ye will ⁶⁴⁵hear with the ear, and should not have understood, and seeing, ye will see, and should not have perceived.

15. For the heart of this people was waxed gross, and they heard with their ears ⁴⁹⁸dully, and they closed ^{646,1}their eyes. Lest at any time they should have seen ⁶⁴⁷with the eyes, or heard with the ears, or understood with the heart, and so have been converted, and I should have healed them.

645. *Ye shall hear with the ear.* Literally, *Ye shall not be deaf*; whereas the Sense intended to be conveyed is, *Ye shall receive the words of instruction*; hence the *Disarrangement*. See Rule 321.

646,1. *Stop.* The Sense here is not, *Lest a thing actually specified should occur*, which is the *Literal Sense*; but, *Lest they mentally should perceive*; hence the *Major Stop*. See Rule 184.

647. *Or heard with the ears &c.* Literally in this Context, *They closed their eyes to effect these ends*; hence the *Disarrangement*. See Rule 321.

16. But blessed ⁴⁹⁸ your eyes *are*, for they see, and
647,1
 your ears, for they hear.

17. For verily I say unto you, that many prophets
⁶⁴⁸
 and righteous *men* desired to have seen, what things

 ye see, and saw not, and to have heard, what things
 ye hear, and heard not.

18. Therefore ye, hear the parable of the sower,

19. the wicked *one* cometh after each hearing the
⁴⁹⁵
 word of the kingdom and not understanding, and

 snatches away that that has been sown in his heart,
^{648,1}
 this is, that that was sown by the wayside.

20. And that that was sown in the stony places,
^{648,1}
 this is, he that heareth the word, and anon with joy,
⁶⁴⁹
 receiveth it

21. Yet it hath not a root, in himself, but tran-
⁴⁹⁵
 sient it is. For immediately he is offended after

647,1. *It hears.* This reading Griesbach prefers, but he admits that some Manuscripts have, *They hear*, and this I have no doubt is the correct reading, and therefore I so have it.

648. *For many prophets and righteous men desired.* Literally, *The actual thing specified*; whereas the Sense intended to be conveyed is, *They desired that which resulted in the attainment of the thing specified*; hence the *Disarrangement*. See Rule 322,1.

648,1. *That that was sown &c.* Literally, *That which intentionally is so placed*; whereas the Sense intended to be conveyed is, *That which grew on such positions*; hence the *Disarrangement*. See Rule 321.

649. *Heareth the word.* Literally, *Simply hears*; whereas the

tribulation or persecution having come on account of

 the word.

..... 648,1
 22. And that that was sown among the thorns,
 649
 this is, he that heareth the word, but the care of this

 world, and the deceitfulness of the riches, they choke
 the word, and unfruitful it becomes.

..... 225
 23. And that that was sown in the ground that
 648,1 649
 was good, this is, he that heareth the word, and

 having understood, who therefore beareth fruit, and
 the indeed hundred fold bringeth forth. Also the
 sixty fold. Also the thirty fold.

..... 650
 24. he put forth another parable to them, saying,

 the kingdom of the heavens was likened to a man
 sowing good seed, in his field.

..... 651
 25. And his enemy came and sowed tares in the

 time the men there to sleep, in midst of the wheat,

 and departed.

Sense intended to be conveyed is, *Attentively receives*; hence the *Disarrangement*. See Rule 321.

650. *Another parable to them.* Literally, *What he spake remained as a parable, not being understood by them*; whereas the Sense intended to be conveyed is, *That though delivered as a parable, they understood the meaning of it*; hence the *Disarrangement*. See Rule 321.

651. *His enemy &c.* Literally, *Exclusively his*; whereas the Sense intended to be conveyed is, *One who was an enemy to him*; hence the *Disarrangement* of the words, *His enemy*. Literally, *He came at the particular time specified*; whereas the Sense intended

26. But when the blade sprang up, and ⁶⁵²brought forth ^{497,4}fruit. Then there appeared also the tares.

27. So the servants of the householder having come, they said unto him, sir, is it not, good seed ²²⁴thou sowed in the thy field. Then from whence hath it tares.

28. Then the ⁴⁹⁴householder said unto them, man's enemy this thing did. And the ⁵⁹⁵servants said unto him. Then thou wilt, *we* having departed, we should have gathered up them.

29. But the ⁴⁹⁴householder said, nay. ^{652,2}Lest gathering the tares, ye should have rooted up with them the wheat,

30. permit to be increased together both, until the harvest, and in time of the harvest, I will say to the reapers, gather together first the tares, and bind them, in bundles, for the *end* to have burnt them. But the wheat, gather together into my barn,

to be conveyed is, *He came at a time at which they could not see him*; hence the *Disarrangement*. See Rule 321.

652. *And brought forth fruit*. Literally in this context, *The blade brought forth fruit*; whereas the Sense intended to be conveyed is, *The seed produced it*; hence the *Disarrangement*. See Rule 321.

652,2. *Stop*. The Sense here is not, *Lest doing the exact thing*

650

31. he put forth another parable unto them, saying, like the kingdom of the heavens is to a grain of mustard seed, which a man having taken, he sowed in his field,

322,2

32. which least indeed is of all the seeds. Yet when it should have been grown, greatest of the herbs it is, even it becomes a tree for to have come the birds of the heaven, even to lodge in its branches,

650

33. he spake another parable unto them, like the kingdom of the heavens is unto leaven, which a woman having taken, she hid in three measures of meal, until when, all was leavened,

322,2

653

34. all these things, the Jesus spoke in parables to the multitudes, and without a parable, he was not speaking to them,

35. that it should have been fulfilled, that that had been spoken by means of the prophets declaring, I will open in parables my mouth, I will utter things having been kept secret from foundation of world.

497,4

specified, which is the Literal Sense; but, Lest in any manner destroying them; hence the Major Stop. See Rule 184.

653. *Three measures of meal. Literally, Expressly that quantity;*

36. Then having sent away the multitudes, the Jesus went into the house, and his disciples came unto him, saying, declare unto us the parable of the tares of the field.

37. and the ⁴⁹⁴*Jesus* having answered, he said unto them, he that soweth the good seed, the son of the ⁴⁹³man *i e him of the human race that is the son* is.

38. And the ^{322,2}field the world is. And the good ^{322,2}seed, these the sons of the kingdom are. But the ^{322,2}tares, the sons of the wicked *one* are.

39. And the enemy that sowed them, the devil is. And the harvest, a ⁶⁵⁴termination of the world is. ⁶⁵⁵And the reapers, angels are.

40. Therefore just as the tares are gathered together and ⁶⁵⁶^{497,1}burned in a fire. Thus it will be at the end of this world,

whereas the Sense intended to be conveyed is, *About that measure*; hence the *Disarrangement*. See Rule 321.

654. *The harvest a termination of the world is &c.* Literally, *The world is destroyed*; whereas the Sense intended to be conveyed is, *Man's existing relation to it is*; hence the *Disarrangement*. See Rule 322,1.

655. *The reapers angels are.* Literally, *They are actual angels*; whereas the Sense intended to be conveyed is, *I conceive, That man's departure hence becomes to him a messenger or angel of God*; hence the *Disarrangement*. See Rule 322,1.

656. *Burned in a fire.* Literally, *Are necessarily so treated*; whereas the Sense intended to be conveyed is, *Are commonly so treated*; hence the *Disarrangement*. See Rule 321.

41. the son of the man ⁴⁹³*i e him of the human race*
that is the son will send forth his angels, and gather
 out of his kingdom all things that offend, even those
 that effect the iniquity *that then exists*,

42. and will cast them, into the furnace of the
 fire *that is there*, the wailing and the gnashing of the
 teeth will exist.^{497,4}

43. Then ⁴⁹⁸the righteous will shine forth, as the
 sun, in the kingdom of their father, he that hath
 ears to hear,^{497,6} hear.

44. Again, like ^{322,2}the kingdom of the heavens is
 unto treasure having been hid in the field, which a
 man having found, he hid, and with the joy on
 account of it, he goeth, and all things whatsoever
 he hath, he selleth, and buyeth that field.^{497,6}

45. Again, like ^{322,2}the kingdom of the heavens is
 unto a merchantman seeking goodly pearls,

46. and having found one pearl of great price,
 having departed, hath sold, all things whatsoever
 he was having, and so bought it.^{497,6}

47. Again, like ^{322,2}the kingdom of the heavens is
 unto a net having been cast into the sea, and of
 every kind, having gathered,

48. which when it was full, having drawn to the shore, and sat down, they gathered the good, into vessels. But the bad away ^{497,1}cast.

49. Thus it will be at the end of the world, the angels will come forth, and sever the wicked, from midst of the just,

50. and cast them, into the furnace of the fire *that is* there, the wailing and the gnashing of the teeth will exist,

51. the Jesus says unto them, understood ye all these things, they say unto him, ^{497,5}yea Lord.

52. Then the *Jesus* ⁴⁹⁴said unto them, by this *means*, every scribe having been instructed for the kingdom of the heavens, like he is to a man, an householder, who brings forth out of his treasures new things and old things,

53. and it came to pass, when the Jesus ended these parables, he departed thence,

54. and having come into his country, he was teaching them, in their synagogue, as even ^{656,1}them
to be astonished and to say, whence in this *man*
this wisdom and the mighty works,

656,1. *Them to be astonished.* Literally the Pronoun *Them* here

55. not this *man's*, ⁶⁵⁷ he the son of the carpenter ^{322,2} is,
 it is not his mother's, she is called Mary, and
 his brethren, James, and Joses, and Simon, and
 Judas,

56. and his sisters, it is not, all, with us, they
 are. Then how in this man, all these things,

57. for they were offended with him. Then the
⁶⁵⁸ Jesus said unto them, a dishonored prophet exists
 not, unless in his country, and in his house,

58. and he did not there many mighty works,
 because of their unbelief,

CHAPTER XIV.

²²⁷ 1. at that the time, Herod the tetrarch heard of
 the fame of Jesus,

2. and said unto his servants, this ^{322,2} John the

has reference *To all the people in his country*; whereas the Sense intended to be conveyed is, *To those of them that heard him in the Synagogue*; hence the *Disarrangement*. See Rule 321.

657. *The son of a carpenter*. Literally, *The only son*; whereas the Sense intended to be conveyed is, *Him known to be a son of the carpenter*; hence the *Disarrangement*. See Rule 321.

658. *The Jesus said unto them*. Literally, *He exclusively addressed them*; whereas the Sense intended to be conveyed is, *He answered the statement they had uttered*; hence the *Disarrangement*. See Rule 322,1.

The passages that are *Disarranged* on this account are very numerous, and would be yet more, if the rule was observed in cases, where the particular personal application of the statement is not material; I consider that in these cases, the *Regular Arrangement* is always employed.

Baptist is, he was raised from the dead, and on
⁶⁵⁹
 account of this, the mighty works operate power-

 fully by him.

3. For the Herod having laid hold on the John,
 he bound him, and put *him* in a prison, on account
 of Herodias, the wife of Philip his brother.

4. For the John said unto him, it is not lawful for
 thee to have her,

5. for wishing him to have put to death, he was
 afraid of the multitude, because that they were
⁶⁶⁰
 esteeming a prophet him.

6. But the daughter of the Herodias danced in the
⁴⁹⁵
 midst from *one of the* birthdays being kept of the
^{660,1}
 Herod, and pleased the Herod.

7. Whereupon with an oath, he promised to her
 to have given, whatsoever she should have asked.

659. *The mighty works operate powerfully.* Literally, *They actively do what is stated*; whereas the Sense intended to be conveyed is *Passive, The mighty works are powerfully produced*; hence the *Disarrangement*. See Rule 322,1.

660. *They were esteeming as a prophet him.* Literally, *They esteemed him who was a prophet*; whereas the Sense intended to be conveyed is, *They were esteeming him to be a prophet*; hence the *Disarrangement*. See Rule 321.

660,1. *Stop.* The Sense here is not, *That what follows this Stop was a necessary consequence of what precedes it*, which is the *Literal Sense*; but, *That it is an accidental consequence*; hence the *Major Stop*. See Rule 184.

8. and the *daughter* having been incited by her mother, give me, says she, here in a charger, the head of John the Baptist,

9. and the king was sorry. Nevertheless on account of the oath, and those that sit with him at meat, he commanded to have been given,

10. and having sent, he beheaded the John, in the prison,

11. and his head was brought in a charger, and given to the damsel, and she brought to her mother,

12. and his disciples having come, they took up the body and buried it, and having come, they told the ⁴⁹¹*human form* of Jesus,

13. and the Jesus having heard, he departed thence by ship, into a desert place *near to his house* see xiii. 54, in a private *manner*, but the people having heard, they followed him on foot, out of the cities,

14. And the Jesus having gone forth, he saw a great multitude, and was moved with compassion toward them, and healed their sick.

15. And his disciples came to him after evening ⁴⁹⁵
322,2.....
 having come, saying, a desert the place is, and the

hour now passed, send away the multitude, in order that having gone into the villages, they should have bought themselves victuals.

16. But the ⁴⁹⁶Jesus said unto them, they have not ⁶⁶¹

 need to have departed, give to them, ye, to have

 eaten.

17. And the ⁴⁹⁴*disciples* say unto him, we have not here but five loaves and two fishes.

18. Then the ⁴⁹⁴*Jesus* said, bring to me them hither,

19. and having commanded the multitudes to have been set down on the grass, having taken the five loaves and the two fishes, having looked up unto the heaven, he blessed, and having broken, he gave to the disciples the loaves. And the disciples to the multitude,

20. and all eat and were filled, and they took up that that remains over of the fragments twelve baskets full.

21. And they that eat, men about five thousand were, beside women and children,

661. *They have not need.* Literally, *In the ordinary course of nature there is not an occasion for them to depart*; whereas the Sense intended to be conveyed is, *I will interpose to render it unnecessary for them to depart*; hence the *Disarrangement*. See Rule 321.

22. and straightway he constrained the disciples to have entered into the ship, and to proceed him, unto the other side, until when, he should have sent away the multitudes,

23. and having sent away the multitudes, he went up into the mountain *in that place see v. 13*, in private, to have prayed. And alone he was there
⁴⁹⁵.....
 after evening having come.

24. But the ship, now midst of the sea, was, being tossed with the waves. For contrary the wind was.

25. Then he went to them at fourth watch of the
⁶⁶².....
 night, walking on the sea,

26. and the disciples having beheld him, on the sea walking, they were troubled, saying, verily an apparition it is, and from the fear, they cried out.

27. But straightway the Jesus spoke unto them,
^{662,1}
 saying, take courage, I exist. Be not afraid.

28. And the Peter having answered him, he said, Lord if thou exist, command me, unto thee, to have come on the water.

662. *Then he went to them &c.* Literally, *At the exact time specified*; whereas the Sense intended to be conveyed is, that *It was about that time*; hence the *Disarrangement*. See Rule 321.

662,1. *Stop.* The Sense here is not, *Have no fear*, which is the

29. And the ⁴⁹⁴*Jesus* said, come, and the Peter having come down out of the ship, he walked on the water to have gone to the Jesus.

30. But seeing the wind boisterous, he was afraid, and having begun to be sinking down, he cried, saying, Lord save me.

31. And immediately the Jesus having stretched forth the hand, he caught him, and says unto him, oh having little faith, on account of what, didst thou doubt,

32. and the wind ⁴⁹⁵ceased after their having come
.....
in the ship.
.....

33. Then ^{662,2}they that came in the ship worshipped
.....
him, saying, truly of God, a son thou art,

34. and having passed over, they came into the land of Gennesaret,

35. and the men of that place having knowledge of him, they sent out into all that country round about, and brought unto him all that illness had,

36. and were beseeching him, in order that only

Literal Sense; but, *No fear on the subject now present to thy mind*; hence the *Major Stop*. See Rule 184.

662,2. *Then they that came in the ship*. Literally, *In this connexion, Jesus and Peter*; hence the *Disarrangement*. See Rule 321.

they should have touched the hem of his garment,
for as many as touched, they were made perfectly
^{497,4}
whole.

CHAPTER XV.

1. Then the Scribes and Pharisees of Jerusalem
⁶⁶³
⁴⁹¹.....
come to the *human form* of Jesus, saying,

2. why do thy disciples transgress the tradition
²¹⁰
.....
of the presbyters. For they wash not their hands.
^{663,1}
⁶⁶⁴
When they should eat bread.
.....

3. But the *Jesus* having answered, he said unto
them, why then do ye transgress the commandment
of the God, by means of your tradition.

4. For the God commanded, saying, honour the
⁶⁶⁵
.....
father and the mother, and he that curseth father or
⁶⁶⁶
mother, dies in death.
.....

663. *The Scribes and Pharisees of Jerusalem.* Literally, *As a body they so acted*; whereas the Sense intended to be conveyed is, *Men who were Scribes and Pharisees so acted*; hence the *Disarrangement* See Rule 321.

663,1. *Stop.* The Sense here is not, *At the time that they should eat*, which is the Literal Sense; but, *Previous to their eating*; hence the *Major Stop*. See Rule 184.

664. *When they should eat.* Literally, *They make a rule not to eat after washing their hands*; whereas the Sense intended to be conveyed is, *They refuse not to eat till they have washed their hands*; hence the *Disarrangement*. See Rule 321.

665. *The God commanded.* I think it probable, that Literally this means, *He personally uttered*; whereas the Sense intended to be conveyed is, *He instructed Moses to utter*; hence the *Disarrangement*. See Rule 322,1.

5. But ye say, whosoever should have said to the father or the mother, a gift whatsoever, by me, thou shouldst have been profited, verily he should not have honoured his father or his mother,

6. thus ye rendered void the commandment of the God, by means of your tradition,

7. hypocrites.^{666,1} Well Esaias prophesied concerning you, saying,

8. this people honoreth me with the lips. But

 their hearts far off are distant from me.

9. But in vain they worship me, teaching for doctrines, commandments of men,

10. then having called the multitude, he said unto them, hear and understand,

11. not that that goeth into the mouth, defileth the man, but that that cometh out of the mouth, this
^{497,4}
 defileth the man.

666. *Dies in death.* Literally, *Ceases to live in this world*; whereas the Sense intended to be conveyed is, I conceive, *Is annihilated*; hence the *Disarrangement*. See Rule 321. Why is not this passage Translated as Gen. iii. 4 *Surely dies*.

666,1. *Stop.* The Sense here is not, *That Esaias prophesied good things concerning them*, which is the Literal Sense; but, *That he prophesied correctly*; hence the *Major Stop*. See Rule 184.

667. *Honoreth me with the lips.* Literally, *Giveth me true honour*; whereas the Sense intended to be conveyed is, *Professedly honoreth me*; hence the *Disarrangement*. See Rule 321.

12. Then his disciples having come, they said unto him, hast thou known, that the Pharisees having heard the saying, they were offended.

13. But the *Jesus* having answered, he said, every plant which ²²⁵my father that is ^{667,1}heavenly planted not, it will be rooted up,

14. leave alone them, blind instructors ⁴⁹⁸they are of blind, and blind if it should lead blind, both, into ditch, will fall.

15. Then the Peter having answered, he said unto him, declare unto us this parable.

16. And the ⁶⁶⁹Jesus said. ^{669,1}Yet even are ye without understanding, ^{497,5}

17. not yet do ye understand, that every thing that entereth in at the mouth, into the belly, it goeth, and into the draught, it is cast.

18. But those things that proceed out of the

667,1. *Which my father that is heavenly planted not.* Literally, *Which he personally did not plant*; whereas the Sense intended to be conveyed is, *Which he caused not to be planted*; hence the *Disarrangement*. See Rule 321.

669. *And the Jesus said.* I think it probable, that the word *Jesus* is spurious, in which case the *Arrangement* is explained by 494.

669,1. *Stop.* What follows this Stop Literally expresses, *An Assertion of that which exists*; whereas the Sense intended to be conveyed is, *An Enquiry whether such has existence*; hence the

mouth, from the heart, ^{669,3} cometh forth, and those things defile the man.

19. For out of the heart, evil thoughts proceed, murders, adulteries, fornications, thefts, false witnesses, blasphemies,

20. these are the things that defile the man. But ⁶⁷⁰ it does not defile the man the *act* to have eaten with unwashed hands,

21. then the Jesus having gone out thence, he departed into the coast of Tyre and Sidon,

22. and behold a woman of Canaan, out of those coasts, having come, she cried unto him, saying, have mercy on me O Lord, O son of David, my daughter grievously is vexed with a devil.

23. But the ⁴⁹⁴ Jesus answered not her a word, then his disciples having come, they were beseeching him, saying, release her, for she crieth after us.

24. But the Jesus having answered, he said, I was

Major Stop. See Rule 184. Sometimes for this object, in place of the *Major Stop*, the *Arrangement* is made *Irregular*. See Rule 321.

669,3. *Cometh forth.* Literally, *In all cases it does so*; whereas the Sense intended to be conveyed is, *Such is ordinarily the case*; hence the *Peculiar Government*. See Rule 382.

670. *To have eaten with unwashed hands.* Literally, *Under no circumstances it does so*; whereas the Sense intended to be conveyed is, *The omission to wash does not necessarily do so*; hence the *Disarrangement*. See Rule 321.

not sent but to the sheep that have lost of house of Israel.

25. Then the *woman* having come, she was worshipping him, saying, O Lord help me.

26. But the *Jesus* having answered, he said, it is not meet to have taken the children's bread, and to have cast to the dogs.

27. Then the *woman* ⁴⁹⁴ said, ^{497,5} truth Lord. Yet even ^{669,3} the dogs eats of the crumbs that fall from their^{670,2} master's table.

28. Then the *Jesus* having answered, he said unto her, oh woman great ⁶⁷¹ thy faith is, be unto thee, even as thou wilt, and her daughter was made whole from that hour,

29. then the *Jesus* having departed thence, he came nigh to the sea of the Galilee, and having gone up into the mountain in that place, he was sitting down there,

670,2. *Stop.* The Sense here is not, *That what follows this Stop was spoken, or done, or happened immediately after the particular recorded in what precedes the Stop*, which is the Literal Sense; but, *That it occurred at some period after it*; hence the *Major Stop*. See Rule 184. See end of Mat. iv 9 and the additional particulars recorded Luke iv. 5 to 9.

671. *Great thy faith is.* Literally, *The principle of faith in thee is great*; whereas the Sense intended to be conveyed is, *Thy faith in my power is great*; hence the *Disarrangement*. See Rule 321.

30. and great multitudes came unto him, having with themselves *persons* lame, blind, dumb, maimed, and many others, and cast down them, at the feet of the Jesus,

31. and so he healed them as for the multitudes to have wondered at seeing dumb speaking, maimed whole, lame walking, and blind seeing, and they glorified the God of Israel.

32. Then the Jesus having called his disciples, he said, I am moved with compassion for the multitude, because already three days they continue with me⁶⁷² and have not, any thing they should have eaten, and so I desire not to have sent away them fasting. Lest^{652,2} they should have fainted by the way,

33. then his disciples say unto him, whence to us, in a wilderness, so much bread *exists* as to have fed so great a multitude,

34. then the Jesus says unto them, how many²¹⁰ loaves have ye. And the ⁴⁹⁴disciples said, seven and a few little fishes,

672. *And so I desire not &c.* Literally, *The thing specified*; whereas the Sense intended to be conveyed is, *I desire the thing specified should not occur*; hence the *Disarrangement*. See Rule 321.

35. then he commanded the multitudes to have sat down on the ground,

36. and having taken the seven loaves, also the fishes, having given thanks, he broke and gave to his disciples. And the disciples to the multitude,

37. and all eat, and were filled, and they took up that that remains of the fragments, seven baskets full.

38. and they that eat, four thousand men were, beside women and children,

39. and having sent away the multitudes, he embarked in the ship, and came into the coasts of Magdala,

CHAPTER XVI.

1. and the Pharisees and Sadducees having come, tempting, they desired him a sign, from the heaven, to have shewn them.

2. But the *Jesus* having answered, he said unto them, say ye after evening having come, fair weather
⁴⁹⁵

it will be. For the sky is red,

3. and in the morning, foul weather to day *it will be.* For the sky is red, lowering, O hypocrites.
^{497,1}
 Even the face of the sky ye understand

to distinguish. But the signs of the times ye are not able,

4. a generation wicked and adulterous, a sign⁶³⁸ seeketh, and a sign shall not be given to it, but the sign of Jonas the prophet, and having left them, he departed,

5. then his disciples having come to the other side, they neglected bread to have taken.

6. And the Jesus said unto them, take heed and beware of the leaven of the Pharisees and Sadducees.

7. Then the ⁴⁹⁴disciples were considering among themselves, saying, why ²¹⁰took we not bread.

8. But the Jesus having knowledge, he said, why do ye consider among yourselves, O little faith, why ²¹⁰took ye not bread,^{497,5}

9. not yet understand ye, neither remember the five loaves of the five thousand, and how many ⁴⁹⁷baskets ye took up,

672,2. *Stop.* The Sense here is not, *That they understood that under no circumstances he required them not to beware of the leaven of bread*, which is the Literal Sense; but, *That he did not do so in relation to the present occasion*; hence the *Major Stop*. See Rule 184.

10. neither the seven loaves of the four thousand,
and how many ⁴⁹⁷ baskets ye took up,
.....

11. how do ye not understand, that not concern-
ing bread, I called you to beware of the leaven of the
Pharisees and Sadducees. ^{497,4}

12. Then they understood, that he called not to
beware of the leaven of the bread, but of the doctrine
of the Pharisees and Sadducees.

13. Then the Jesus having come into the coasts of
Cesarea of the Philippi, he was asking his disciples,
saying, whom do the men *that speak on the subject*
.....⁶⁷³.....⁴⁹³.....
declare me the son of the man *i e that of the human*
.....
race is the son to be.

.....⁴⁹⁴.....^{673,1}
14. Then the *disciples* said. Verily the *men say*
John the Baptist. But some *say* Elias. And others
Jeremias, or one of the prophets,

15. he saith to them. And ye, whom ⁶⁷³ declare ye
me to be.
.....

673. *Whom do the men declare &c.* Literally, *Some things the men declare me to effect*; whereas the Sense intended to be conveyed is, *Whom do men declare that I am*; hence the *Disarrangement*. See Rule 321. Literally, *Me the son of the man*, I conceive, implies an acknowledgment that *the man declaring* admitted that he was *the son of the man*, which not being the case, occasions these words to be *Disarranged*.

673,1. *Stop.* The Sense here is not, *Verily all the men do so*;

16. And Simon Peter having answered, he said,
thou art, the Christ, the son of the God that lives,

17. and the Jesus having answered, he said unto
him, blessed thou art Simon Bar-jona, for flesh and
⁶⁷⁴ blood hath not revealed unto thee, but my father
.....
that is in the heavens.

18. And now I say unto thee, that thou a rock
⁶⁷⁶ art, and on this the rock, I will build my church, ³³³ ^{322,2} 677
.....
⁶⁷⁸ and entrances of death will not prevail against it,
.....

which is the Literal Sense; but, *Verily it is done by some that are men*; hence the *Major Stop*. See Rule 184.

674. *For flesh and blood hath not revealed*. Literally, *Did not effect it*; whereas the Sense intended to be conveyed is *Passive, Did not cause it to be done*; hence the *Disarrangement*. See Rule 322,1.

675. *I say unto thee*. Literally, *I speak to thee alone*; whereas the Sense intended to be conveyed is, *I speak through thee to all men*; hence the *Disarrangement*. See Rule 321. Let it be particularly observed, that in verse 19, the *Arrangement is Regular*, by which, consequently, we are taught, that St. Peter *Personally*, is exclusively referred to, in all that is stated in that verse; this may account for the difference of the power here given, to that given as recorded John xx. 23; here it is. *Whatsoever thou shouldst have bound on earth, it shall exist, having been bound in the heavens, and whatsoever thou shouldst have loosed on earth, it shall exist, having been loosed in the heavens*; whereas in the commission given to the whole of the Apostles, the power is expressly limited; it is, *Of whomsoever ye should have remitted the sins, they are remitted to them, and of whomsoever ye should retain (the sins) they have been (for a time) retained*. See Note on it. Let Catholics therefore explain these things, ere they expect their claims relating to St. Peter, to be estimated.

676. *Thou a rock art*. To justify the Translation, *Thou art Peter*, one instance of such a description of Translation ought to be produced; one instance, in which all having perfect knowledge, one says, in fact, *Thou art thyself*; where all are not perfectly acquainted,

19. and I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shouldst have bound on the earth, it shall exist, having been

then numberless passages may be produced, as, *Thou art, the son of me. If thou art, the Christ &c. &c.*

And upon this the rock. As far as man may be permitted to investigate such subjects, I must say, that there is here presented an appearance of strong probability, that our Saviour in uttering these words, foresaw the use that would in after ages be made of them; since the expression of this passage, recourse is had to every means, to render the Sense usually attributed to it, impossible. For 1st, it is impossible, that this passage can have a direct relation to St. Peter, otherwise the whole would have been expressed in the Masculine Gender. 2nd. The Sense usually attributed to it, requires the Pronoun *This* to be placed after the word *Rock*, See Rule 333, its not being so proves, that the Antecedent individually is not referred to; and by the difference of Gender, that the individual material of it is not referred to; it then only remains, that the reference is to the quality in man of firmness; hence the Paraphrase. 3rd. It scarcely admits of doubt, that had the Sense usually attributed to this passage, been the Sense intended to have been conveyed, it would have been expressed, *And upon thee I will build my Church.*

677. *My church.* Literally, *Mine.* See Acts xx. 28. *The church of the God*; whereas the Sense intended to be conveyed is, *The church established on the dispensation I proclaim*; hence the *Disarrangement.* See Rule 321.

678. *Entrances of Death.* If the church of Christ here spoken of, is his church in the present life, we perceive the reason why the Article is not expressed before the word *Entrances.* See Rule 343; since against that church, ultimately, that is, at the end of the world, *The entrances, i e visitations of death,* shall prevail against it; hence the omission of the Article, to shew that the Sense is to be understood with Restriction, which is still further pointed out, by the Arrangement of the word, *death.* See Rule 322,1.

679. *The keys.* See Notes on verse 18. The Catholic keys are but sorry imitations of St. Peter's, and will never pass St. Peter's Lock. "*I absolve you from your sins,*" is not difficult to say, but is most difficult to substantiate; and cannot exist with the Doctrine now propagated, "*That the recipient of Absolution, if not truly penitent, does but aggravate his guilt;*" unless, in every case, in which an impenitent receives absolution, it is admitted, that the Priest is by God's command, made to speak a lie; this is blasphemy, I say, unless it is admitted, for he says without restriction, "*I ab-*

bound in the heavens, and whatsoever thou shouldst have loosed on the earth, it shall exist, having been loosed in the heavens.^{497,4}

20. Then he charged his disciples, in order that they should have told no one, that he the Christ is,⁶⁸⁵ ^{322,2}

21. from then the Jesus began to show to his disciples, that it behoveth him to have gone up unto Jerusalem, and many things to have suffered of the Presbyters, and Chief Priests, and Scribes, even to have been killed, yet to have been raised the third day,⁶⁸¹

solve you ;” whereas in the impenitent’s case, he does not do so ; and the poor Catholic can only feel, that which every Protestant enjoys, if truly penitent, he is forgiven. All then the Catholic key can unlock, is, *I absolve you to the extent of the power that would be given in these words. Whatsoever thou shouldst have bound on earth, it may perhaps be bound in heaven ; and whatsoever thou shouldst have loosed on earth, it may perhaps be loosed in heaven.* Farther than this, no Catholic can go, in case he recognizes, *if ;* and recognizing it, what is it that he really effects by Absolution, in the particular under consideration, I will not attempt to describe ; farther than that it is something that has no parallel with, or cannot be derived from, the power given to St. Peter. *Whatsoever thou shouldst have bound on earth, it shall exist, having been bound in heaven, and whatsoever thou shouldst have loosed on earth, it shall exist, having been loosed in heaven ;* or from the commission given to all the Apostles, *Of whomsoever he should have remitted the sins, they are remitted to them, and of whomsoever ye should retain (the sins) they have been (for a time) retained.*

681. *To have been raised the third day.* Literally, *Of the occurrence of the event ;* whereas the Sense intended to be conveyed is, *The third day of those on which the event occurred ;* hence the *Disarrangement.* See Rule 321. See 17, 23.

Luke xxiv. 46 and 1 Cor. xv. 4 being *Regularly Arranged*, appear

22. but the Peter having taken him, he began to rebuke him, saying, gently with thee, Lord, it will not be unto thee thus.

23. But the *Jesus* having turned, he said to the Peter, get behind me Satan, my scandal thou art, for thou savourest not the things of the God, but the things of the men.^{497,4}

24. Then the *Jesus* said unto his disciples, if any one wishes after me to have come, deny himself, and take up his cross, and follow me.⁴⁹⁶

25. For whosoever should will his life to have saved *at any cost*, he shall lose it. And whosoever should have lost his life, on account of me, he shall find it.

26. For what is a man profited, if he should have gained the whole world. Yet have lost his life, or what shall a man give a ransom for his life.²¹⁰

27. For the son of the man *i e him of the human race that is the son* is about to come in the glory of his Father, with his angels, and then he shall reward each, according to their works.⁴⁹³

to contradict what is here stated; but these passages exclusively record, that at a specific time, a specified event had occurred, and has no reference to the particular time at which it did occur; hence in these places the *Arrangement* should be *Regular*.

28. Verily I say unto you, there are, some that have here stood, which shall not taste of death,^{497,7} until probably, they should have seen the son of the man ⁴⁹³ *i e him of the human race that is the son* coming in his kingdom,

CHAPTER XVII.

1. and after six days, the Jesus taketh the Peter, and James, and John his brother, and bringeth up them, into an high mountain, in private,

2. and he was transfigured before them, and his face as the sun shone. And his raiment⁴⁹⁸ white as the light was,
.....

3. and behold Moses and Elias appeared unto them, with him, talking.

4. Then the Peter having answered, he said unto the ⁴⁹¹ *human form* of Jesus, Lord, good it is for us here to be, if thou desire *it*, we should have made here three tabernacles, for thee one, and for Moses one, and one for Elias,

5. yet of him speaking.^{497,3} Behold a bright cloud^{683,1}
.....

683,1. *A bright cloud overshadowed them.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *What appeared to them to be such*; hence the *Disarrangement*. See Rule 322,1.

overshadowed them, and behold a voice, out of the
^{322,2}
 cloud, saying, this ⁶⁸⁴my son that is beloved is, with
 whom, I was pleased, hear of him,

6. and the disciples having heard, they fell on their
 face, and were afraid sorely,

7. but the Jesus having come, he touched them,
 and said, arise, and be not afraid.

8. And having lifted up their eyes, they saw no
⁶⁸⁵
 one save the Jesus only,

9. but the Jesus charged them after their coming
⁴⁹⁵
 down, from the mountain, saying, ye should have told
⁶⁸⁵
 to no one the vision, until when, the son of the man
⁴⁹³
i e him of the human race that is the son, from the
 dead, should have risen again,

10. then his disciples asked him, saying. Then
⁶⁸⁶
 why do the scribes say, that it is necessary for Elias
 to have come first.

684. *Hear of him.* Literally, *Hear concerning him*; whereas the
 Sense intended to be conveyed is, *Hear what he teaches you*; hence
 the *Disarrangement*. See Rule 321.

685. *They saw no one.* Literally, *To see no one* is impossible;
 the Sense intended to be conveyed is, *They saw that there was no*
one; hence the *Disarrangement*. See Rule 321.

686. *That it is necessary for Elias &c.* Literally, *There is a*
natural requirement; whereas the Sense intended to be conveyed is,
It is so, for accordance with the Divine prediction; hence the
Disarrangement. See Rule 321.

11. And the Jesus having answered, he said unto
^{686,1} them. Verily ^{686,2} Elias comes first, and he shall restore

 all things.

12. But I say unto you, that Elias at length came,
 yet they acknowledged not him, but did unto him,
 whatsoever they listed. ^{497,1} Likewise also the son of
⁶⁸⁷ the man *i e him of the human race that is the son is*

^{497,4} about to suffer of them.

13. Then the disciples understood that of John
 the Baptist, he spoke unto them,

14. then a man came to him after their having

 come to the multitude, kneeling down to him,

15. and saying, Lord, have compassion on ⁶⁸⁸ my son,

 for he is a lunatic, and much endures. For often-
 times he falleth into the fire, and oft into the water,

686,1. *Stop.* The Sense here is not, *Elias personally*, which is the Literal Sense; but, *His representative*; hence the *Major Stop*. See Rule 184.

686,2. *Elias comes first.* Literally, *An act to be*; whereas the Sense intended to be conveyed has relation to, *An act that has been*; hence the *Disarrangement*. See Rule 322,1.

687. *The Son of the man is about to suffer.* Literally, I conceive, implies, *That in his character of son he is about to suffer*; whereas the Sense intended to be conveyed is, *He that has the exaltation, is nevertheless not exempted from suffering*; hence the *Disarrangement*. See Rule 322,1.

688. *My son.* Literally, *My only son*; whereas the Sense intended to be conveyed is, *One that is my son*; hence the *Disarrangement*. See Rule 321.

16. And I brought him to thy disciples, and they were not able him to have cured.

17. Then the Jesus having answered, he said, O generation faithless and having been perverse, until when, shall I be with you, until when, shall I suffer you, bring to me him hither,

18. and the Jesus rebuked it, and the devil departed from him, so the child was cured from that hour.

19. Then the disciples having come to the *human* form of Jesus, in private, they said, why were we not able to have cast out it.

20. And the Jesus said unto them, because of your unbelief. For verily I say unto you, if ye should have faith as a grain of mustard seed, ye shall say unto this mountain, remove to yonder place hence, and it shall remove, and nothing shall be impossible unto you.

21. Howbeit this the kind goeth not out but by prayer and fasting.

22. Then the Jesus said unto them after their being turned back into the Galilee, the son of the

493

man *i e* him of the human race that is the son is about to be betrayed into *the* hands of men,

681

23. and they will kill him, and he will be raised up the third day, and they were sorry exceedingly.

495

24. And they that receive the tribute came to the Peter after their having come into Capernaum and said, doth not your master pay the tributes,

210

497,5

25. he saith, yes, but when he entered into the house, the Jesus prevented him, saying, what is present to thee Simon, the kings of the earth, from whom, custom or tribute take, from their sons, or from the strangers,

497

26. the Peter saith unto him, from the strangers, the Jesus said to him. Then free the sons are.

690,1

322,2

27. Notwithstanding in order that we should not have offended them, having gone to the sea, cast a hook, and fish that came first, take, and having opened its mouth, thou shalt find a piece of money, having taken that, give to them, for me and thee,

690,2

690,1. *Stop.* The Sense here is not, *That necessarily they are so*, which is the Literal Sense; but, *That in the present case it was so*; hence the *Major Stop*. See Rule 184.

690,2. *Having taken that.* Literally, *That fish*; whereas the Sense intended to be conveyed is, *That money*; hence the *Disarrangement*. See Rule 321.

CHAPTER XVIII.

1. at that the time,²²⁷ the disciples came to the⁴⁹¹ *human form* of Jesus,^{690,3} saying. Truly who greatest is in the kingdom of the heavens,

2. then the Jesus having called a little child, he set him, in midst of them,

3. and said.^{497,8} Verily I say unto you, except ye should have been converted and become as the little children, ye should not have entered into the kingdom of the heavens.

4 Therefore whosoever should have humbled himself as this little child, this *man* the greatest in the^{322,2} kingdom of the heavens is,
.....

5. and whosoever should have received one such⁶⁹¹ like little child, in my name, receiveth me.
.....

6. But whosoever should have caused to offend one of these little ones that believe in me, it is advantageous to him, in order that a millstone should have been hanged about his neck, and he should have been drowned in the depth of the sea,

690,3. *Stop.* The Sense here is not, *Truly declare*, which is the Literal Sense; but, *Declare who truly is*; hence the *Major Stop.* See Rule 184..

691. *Receiveth me.* Literally, *Absolutely doeth what is stated*;

7. woe unto the world, through the allurements
proper to it. For a necessity exists *i e causes* the
 692 692,1
 allurements *proper to it* to have come. But woe

 unto that man, by means of whom, the allurements
 692,2
not so necessitated doth come.

8. Wherefore if thy hand or thy foot causes to
 693
 stumble thee, cut off them, and cast from thee, better
 694
 it is for thee to have entered into the life halt or

 maimed, than two hands or two feet having to have
 225
 been cast into the fire that is eternal,

9. or if thine eye causes to stumble thee, pluck
 693
 out it, and cast from thee, better it is for thee one
 694

whereas the Sense intended to be conveyed is, *He in effect doeth so* ;
 hence the *Disarrangement*. See Rule 321.

692. For a necessity exists the allurements to have come. Literally,
There is a natural requirement ; whereas I conceive, the Sense in-
 tended to be conveyed is, *That it is a conditional necessity for the*
fulfilment of God's design ; hence the *Disarrangement* of the word
Necessity. See Rule 322,1. Not, *the allurements, actually to come*,
 but the circumstances which produce the *allurements* ; hence the
Disarrangement of the words, *The allurements*. See Rule 321.

692,1. Stop. The Sense here is not, *That without exception it*
is woe, which is the Literal Sense ; but, *That if not repented of*
such is the case ; hence the *Major Stop*. See Rule 184.

692,2. The allurements doth come. Literally, *Is created* ; whereas
 the Sense intended to be conveyed is, *Hath been suggested* ; hence
 the *Disarrangement*. See Rule 322,1.

693. If thy foot causes to stumble thee. Literally, *Should actively*
do what is stated ; whereas the Sense intended to be conveyed is
Passive, Should be the means of causing thee to stumble ; hence the
Disarrangement. See Rule 322,1.

694. Better it is for thee. Literally, *Thee in particular* ; whereas

eyed, into the life, to have entered, than two eyes having to have been cast into the hell of the fire,

10. take heed.^{694,1} Ye should not have despised one of these little ones. For I say unto you, that there angels, in heavens, on account of all of *them*, they see the face of my father that is in heavens.

11. For the son of the man *i e him of the human*⁴⁹³ *race that is the son*, came to have saved that that hath lost,

12. what think ye,⁶⁹⁵ if there should have been with any man an hundred sheep, and one of them should have been lost, is it not, having left the ninety and nine, in the mountains, having gone, he seeketh that that is gone astray,

13. and if he should have happened to have found^{497,8} it. Verily I say unto you, that he rejoices over it more, than over the ninety and nine that had not^{497,1} been lost.

the Sense intended to be conveyed is *General*, *To any one so circumstanced*; hence the *Disarrangement*. See Rule 321.

694,1. *Stop*. The Sense here is not, *Under no circumstances ye should despise*, which is the Literal Sense; but, *Ye should not do it because they are but little ones*; hence the *Major Stop*. See Rule 184.

695. *What think ye*. Literally, *Ye in particular*; whereas the Sense intended to be conveyed is *General*; hence the *Disarrangement*. See Rule 321.

14. Even so a desire exists not before your Father that is in heavens, in order that one of these little ones should have perished.

15. Therefore if thy brother should have trespassed against thee, go, convince him, between thee and him alone, if he ⁶⁹⁶should have heard thee, thou escaped thy brother.

16. But if he should not have heard, take with thee then one or two, in order that in *the* mouth of two witnesses or three, every word should have been established.

17. And if he should have neglected them, speak to the church. For if indeed he ⁶⁹⁷should have neglected the church, be to thee *in respect of obtaining* ^{497,5}redress, as the heathen, or the publican. ^{497,8}

18. Verily I say unto you, whatsoever ye *i e' any Christian* should have bound upon the earth, it shall exist, *it* having been bound in the heaven, and whatsoever ye *i e any Christian* should have loosed on

696. *He should have heard thee.* Literally, *The sound of thy voice*; whereas the Sense intended to be conveyed is, *Assented to what was stated by thee*; hence the *Disarrangement*. See Rule 321.

697. *If he should have neglected the church.* Literally, *Should neglect the church*; whereas the Sense intended to be conveyed is, *Should neglect the decision of the church*; hence the *Disarrangement*. See Rule 321.

the earth, it shall exist, *it* having been loosed in the
^{497,6}
 heaven.

19. Again *i e Farther*, verily I say unto you, that
⁶⁹⁸
 when two of you *i e two Christians* should have

 agreed on the earth, concerning any act *they have*

license to effect, whensoever they should have asked,
 it shall be theirs, of my father that is in heavens *to*
be bound by or loosed from such agreement.

20. *Verily I say these things.* For where two or
⁶⁹⁹
 three exist, having been united on account of the my
^{699,1}
 name. There I exist in midst of them *i e there my*
^{497,4}
authority to teach is recognized by them.

21. Then the Peter having come to him, he said.
 Lord, how oft shall my brother sin against me, and I
 forgive him, till seven times,

698. *Two of you should have agreed on the earth.* Literally,
For the effecting of any object; whereas the Sense intended to be
 conveyed, is restricted *To such objects as Christians are at liberty*
to effect; hence the *Disarrangement*. See Rule 322,1.

699. The evident design of this verse, is to establish a preceding
 statement, what preceding statement is established by our Blessed
 Lord's personal presence with his people, I cannot unfold; but the
 union of men on account of his name, does establish their belief in
 the existence of his authority to declare, what is fitting for man to
 observe; and hence does assign the reason why, and so does establish
 the correctness of, the preceding declarations being delivered, as the
 personal declarations of our Blessed Lord, *Verily I say unto you*;
 hence my Paraphrase.

699,1. *Stop.* The Sense here is not, *In that place*, which is the

22. the Jesus saith unto him, I say unto thee,
until seven times, but until seventy times seven,

23. on account of this, the kingdom of the heavens
was likened unto a man, a king, who wished to have
taken an account, of his servants.

24. And one debtor of ten thousand talents was
brought unto him after his having begun to reckon.

25. So his lord commanded him to have been sold
after his not having to have paid, also his wife, and
the children, and all things whatsoever he was
having, for *him* to have been repaid.

26. But the servant having fallen down, he was
worshipping him, saying, lord have patience with me,
and all things I will pay to thee.

27. And the lord of that servant having been
moved with compassion, he loosed him, and left
alone the debt to him.

28. But that servant having gone out, he found

Literal Sense; but, *In that manner*; hence the *Major Stop*. See Rule 184.

700. *Pay to thee*. Literally, *To thee personally*; whereas the Sense intended to be conveyed is, *Thou shalt have possession of it*; hence the *Disarrangement*. See Rule 321.

701. *And left alone the debt to him*. *I left alone to thee all that debt*. Literally, *I forgave the debt*; whereas the Sense intended to be conveyed is, *I did not enforce payment*; hence the *Disarrangement*. See Rule 321.

one of his fellow servants, which owed him an hundred pence, and having laid hands on him, he was taking by the throat, saying, pay me, what thou⁷⁰² dost exist, thou owest.
.....

29. Then his fellow servant having fallen down, he was beseeching him, saying, have patience with me, and all things I will pay to thee.

30. But the ⁴⁹⁴*servant* was not willing, but having departed, he cast him, into a prison, until when, he should have paid that that is owed.

31. Then his fellow servants having seen that that was done, they were sorry very greatly, and having come, they told unto their lord all things that are^{497,4} done.

32. Then his lord having called him, he says unto him, O wicked servant, I left alone to thee all that⁷⁰¹ debt. Because thou desiredst me,
^{701,1}.....^{701,2}

33. it was meet then for thee to have had com-

701,1. *Stop.* The Sense here is not, *Only for the reason stated*, which is the Literal Sense; but, *Partly on that account*; hence the *Major Stop*. See Rule 184.

701,2. *It was meet.* Although Griesbach does not sanction the omission of the Negative here, he admits that some Manuscripts are without it, and as the Government does not admit of its expression in accordance with the sense, I have omitted it.

702. *What thou dost exist.* Literally, *A material substance*;

passion on thy fellow servant, as even I ⁷⁰³had compassion on thee, .

34. and his lord having been wrath, he delivered him unto the tormentors, until when, he should have paid all that is owing unto him. ^{497,1}

35. So also my Father that is heavenly will do ²²⁵unto you, unless ye each should have forgiven his ^{703,1}brother, from your hearts. ^{703,2}

CHAPTER XIX.

1. then it came to pass, when the Jesus finished these sayings, he departed from the Galilee, and came into the coasts of the Judea, beyond the Jordan,

2. and great multitudes followed him, for he healed them there,

whereas the Sense intended to be conveyed is, *A possession of value* ; hence the *Disarrangement*. See Rule 321.

703. *As even I had compassion on thee.* I conceive that Literally, this would preclude the punishment that was about to be inflicted ; and consequently, the *Irregular Arrangement* is used. See Rule 321.

703,1. *My father that is heavenly will do unto you.* Literally, *He personally will do it* ; whereas the Sense intended to be conveyed is, *He will cause it to be done* ; hence the *Disarrangement*. See Rule 322,1.

703,2. *Unless ye each should have forgiven.* Literally, *Unless every individual Christian should have done it* ; whereas the Sense intended to be conveyed is, *Unless each that is blessed should have done it* ; hence the *Disarrangement*. See Rule 321.

3. but the Pharisees came unto him, tempting him, and saying unto him, whether it is lawful for a man to have put away his wife, for every cause.

4. Then the *Jesus* having answered, he said unto them, ye have not understood, that he that made at *the* beginning, male and female, he made them,

5. and said on account of this, a man shall leave the father and the mother, and shall be united to his wife, and the two shall be as regards flesh one,

6. wherefore no more they are two, but one flesh. Therefore what the God joined together, man separates not,

7. they say unto him. Then why commanded Moses to have given a writing of divorcement, for to have put away her, he saith unto them,

8. assuredly Moses, for the hardness of your hearts, suffered you to have put away your wives. But from beginning, it hath not been so.

9. And I say unto you, that whosoever should have put away his wife. ^{704,1} Not on account of fornication, and should have married another, he committeth adultery, even he that hath been released, having been married, he committeth adultery,

10. his disciples say unto him, if thus the case of the man is with the woman, it is not good to have married.

11. Then the ⁴⁹⁴*Jesus* said unto them, ⁷⁰⁴not all are able to receive this saying, save to whom it hath been given.

12. For eunuchs exist, which, from womb of mother, were born so, and eunuchs exist, which were made eunuchs on account of the men *they serve*, and eunuchs exist, which made eunuchs themselves on account of the kingdom of the heavens, he that is ^{497,4}able to contain, contain.

13. Then little children were brought unto him, in ⁷⁰⁵order that he should have laid the hands on them and ⁵⁹⁵prayed. But the disciples rebuked them.

14. But the ⁷⁰⁶*Jesus* said, suffer the little children,

704. *Not all are able to receive.* Literally, *To understand the statement*; whereas the Sense intended to be conveyed is, *To follow the course prescribed*; hence the *Disarrangement*. See Rule 322,1.

704,1. *Stop.* The Sense here is not, *That he may not be moved by any other reason to put her away, she having committed fornication*; which is the Literal Sense; but, *No other reason may move him, unless she hath committed fornication*; hence the *Major Stop*. See Rule 184.

705. *In order that he should have laid the hands.* Literally, *Do what is stated*; whereas the Sense intended to be conveyed is, *That they should receive his blessing*; hence the *Disarrangement*. See Rule 321.

706. *But the Jesus said.* When it is certain, that *Unto them is*

and forbid not them to have come unto me. For the
kingdom of the heavens is after the such like,
.....⁷⁰⁷

15. and having laid on them the hands, he was
departed thence,

16. and behold one having come, he said unto
him, good master, what good thing shall I do, in
order that I have eternal life.

17. Then the *Jesus* said unto him, why askest thou
me, concerning the good, one the *i e that is* good is.
.....⁴⁹⁴.....⁷⁰⁸
But if thou wishest to have entered into the life,
keep the commandments,

18. he saith unto him of what sort. Then the
⁷⁰⁹Jesus said, the *injunction* thou shalt do no murder,
.....
thou shalt not commit adultery, thou shalt not steal,
thou shalt not bear false witness,

19. honour the father and the mother, and thou
shalt love thy neighbour as thyself,

not in the Original, it will then be necessary to point out another ex-
planation of the *Government* here, than that which is afforded by
Note 658.

707. *For the kingdom of the heavens &c.* Literally, *Is what is*
stated; whereas the Sense intended to be conveyed is, *Of a corres-*
ponding nature; hence the *Disarrangement*. See Rule 321.

708. *Askest thou me.* Literally, *Me in particular*; whereas the
Sense intended to be conveyed is *General*, *Any one*; hence the
Disarrangement. See Rule 321.

709. *Then the Jesus said.* I think it probable, that this means
Literally, *Then the Jesus originated*; whereas the Sense intended to

20. the young man saith unto him, all these things I kept from my youth, what yet lack I,

21. The Jesus said unto him, if perfect thou desirest to be, go, sell that that exists for thee, and give to poor persons, and thou shalt have treasure, in heaven, and come, follow me.

22. But the young man having heard the saying, he went away, being grieved. For he was, having great possessions.

23. Then the Jesus said unto his disciples. Verily I say unto you, that a rich man hardly will enter into the kingdom of the heavens.

24. And again, I say unto you, easier it is for a camel, through an eye of a needle to have gone, than a rich man, into the kingdom of the God, to have entered.

be conveyed is, *Then the Jesus recapitulated*; hence the *Disarrangement*. See Rule 322,1.

710. *Perfect thou desiredst to be*. Literally, *Perfect in all things*; whereas the Sense intended to be conveyed is, *If thou desiredst fully to effect what thou hast stated*; hence the *Disarrangement*. See Rule 321.

711. *That exists for thee*. Literally, *What is stated*; whereas the Sense intended to be conveyed is, *That over which thou hast controul*; hence the *Disarrangement*. See Rule 321.

712. *Hardly a rich man will enter*. This is the reading that Griesbach selects, the *Government* of which I am not able to explain; I therefore adopt Alford's reading, a reading which Griesbach admits is to be found.

25. Then the disciples having heard, they were being amazed exceedingly, saying.^{712,1} Then who is able to have been saved.

26. But the Jesus having beheld, he said unto them, with men, this impossible is. But with God,^{497,4} all things possible *are*.

27. Then the Peter having answered, he said unto him.^{497,3} Behold we forsook all things, and followed thee. Therefore what shall be for us.

28. Then the Jesus said unto them.⁴⁹⁶ Verily I say^{497,8}

 unto you, that ye that followed me, in the regeneration.^{712,2} When the son of the man *i e him of the*
⁴⁹³
human race that is the son should have set on throne of his glory, ye shall sit, even ye, on twelve thrones, judging the twelve tribes of the Israel,

29. and whosoever forsook house, or brethren, or sisters, or father, or mother, or wife, or children, or

712,1. *Stop.* The Sense here is not, *Then who of all mankind is able*, which is the Literal Sense; but, *Then who that is rich is able*; hence the *Major Stop*. See Rule 184.

712,2. *Stop.* The Sense here is not, *In the regeneration when the son of man ought to have governed*, which is the Literal Sense; but, *Ye that have followed me in the regeneration; shall sit on thrones, at the time when I sit on my throne*; hence the *Major Stop*. See Rule 184.

lands, on account of my name, he shall receive an ⁷¹³
⁷¹⁴ hundred fold, and inherit eternal life.

30. But many first last will be, and last first.

CHAPTER XX.

1. For like the kingdom of the heavens is to a man, ^{714,2}
 an householder, which went out with morning to have
 hired labourers, for his vineyard.

2. And having agreed with the labourers, for a
 penny, the day, he sent them, into his vineyard,

3. then having gone out about third hour, he saw
 others having stood in the market place, idle,

4. and he said unto those, go, even ye, into the ⁴⁹⁶
 vineyard, and whatsoever should be just, I will give
 to you.

5. And the ⁴⁹⁴ men ^{497,6} went. Again having gone out
 about sixth and ninth hour, he did likewise.

713. *He shall receive an hundred fold.* Literally, *The precise number specified*; whereas the Sense intended to be conveyed is, *An abundant increase*; hence the *Disarrangement*. See Rule 321.

714. *And inherit eternal life.* Literally, *So possessed the right to it, as that ye cannot be dispossessed thereof*; whereas the Sense intended to be conveyed is, *He shall attain possession of the blessing, should he continue constant*; hence the *Disarrangement*. See Rule 321.

714,1. *But many first last will be.* Literally, *An impossibility. First in all respects, can never be last in any*; whereas the Sense intended to be conveyed is, *First in this world, will be last in the respect referred to*; hence the *Disarrangement*. See Rule 321.

714,2. *Like the kingdom of the heavens is &c.* Literally, *In all*

6. And about the eleventh hour, having gone out, he found others having stood, and saith unto them, why here have ye stood all the day, idle,

7. they say unto him, because no one ⁷¹⁶ hired us, he saith unto them, go, even ye, into the vineyard, and whatsoever should be just, ye shall receive.

8. Then the lord of the vineyard saith unto his ⁴⁹⁵ steward after evening having come, call the labourers, and give them the hire, having begun with the last even unto the first,

9. then having come they that were of the eleventh hour, they received each a penny.

10. But the first having come, they supposed, that more they will receive, but they received, even they, each a penny.

11. And having received, they murmured against the good man of the house,

12. saying, verily these the last ⁷¹⁷ wrought one hour,

respects; whereas the Sense intended to be conveyed is, *In a general view*; hence the *Disarrangement*. See Rule 321.

716. *Hired us*. Literally, *Offered us wages*; whereas the Sense intended to be conveyed is, *Permitted us to earn anything*; hence the *Disarrangement*. See Rule 321.

717. *Wrought one hour*. Literally, *The exact time specified*; whereas the Sense intended to be conveyed is, *They wrought only a short period*; hence the *Disarrangement*. See Rule 321.

and thou made equal unto us them that bore the
⁷¹⁸
 burden of the day, and the heat.

13. But *the good man* having answered, he said
 unto one of them, friend I do no wrong to thee, is it
 not after a penny, thou agreed with me,

14. take the thine, and depart. For I will to this
²²⁷the last to have given as even to thee,

15. surely is it not lawful for me to have done,
 what I will with the mine, or is thine eye evil, because
⁴⁹⁸.....
^{497,1}I good am.

16. So the last first shall be, and the first last.
^{720,1}For many called are. But few chosen,

17. then the Jesus going up to Jerusalem, he took
 the twelve disciples, in private, in the way, and said
^{497,3}unto them.

18. Behold we go up to Jerusalem, and the Son
⁷²¹of the man *i e him of the human race that is the son* ⁴⁹³.....

 will be betrayed unto the chief priests and scribes,

 and they will condemn him to death,

718. *Make equal unto us them.* Literally, *In all respects*; whereas the Sense intended to be conveyed is, *Is restricted to the payment of their hire*; hence the *Disarrangement*. See Rule 321.

720,1. *Many called are.* Literally, *All are called*; whereas the Sense intended to be conveyed is, *Many are sensible of the call*; hence the *Disarrangement*. See Rule 321.

721. *And the son of the man will be betrayed unto the Chief Priests &c.* Literally, *Specifically to them*; whereas the Sense in-

19. and will deliver him to the Gentiles, with the *intent*, to have mocked, and scourged, and crucified, but he will rise again the third day.
⁶⁸¹.....^{497,4}.....

20. Then the mother of the sons of Zebedee came to him, with her sons, worshipping and desiring a certain thing of him.

21. But the *Jesus*⁴⁹⁴ said unto her, what wilt thou, she saith unto him, command, in order that these my two sons should have sat, one, on right hands of thee, and one, on left hands of thee, in thy kingdom.
^{722,1}.....²²⁷.....

22. But the Jesus having answered, he said, ye have not known, what thing ye ask, are ye able to have drunk of the cup, which I am about to have drunk of, they say unto him, we are able,

23. then he saith unto them.^{497,1} Verily my cup ye shall drink of. But it is not for me to have given the to have set on right hands of me, and on left
⁷²³.....

tended to be conveyed is, *He will be betrayed, and those particularly active against him will be the Chief Priests &c*; hence the *Disarrangement*. See Rule 322,1.

^{722,1}. *These my two sons should have sat*. Literally, *Should once have done it*; whereas the Sense intended to be conveyed is, *Should hold continually such a position*; hence the *Disarrangement*. See Rule 321.

⁷²³. *It is not for me to have given*. Literally, *I am not to distribute*; whereas the Sense intended to be conveyed is, *I am not of myself to select*; hence the *Disarrangement*. See Rule 321.

hands of me, save to whom it hath been prepared by

 my father,

24. then the ten having heard, they were moved
 with indignation against the two brethren.

25. But the Jesus having called them, he said, he
 have known, that the princes of the Gentiles exercise
⁷²⁴
 dominion over them, and the great ones exercise
⁷²⁴
 authority upon them,

26. not thus it shall be with you, but whosoever
 should desire among you great to have been, be, your
⁷²⁵
 minister,

27. and whosoever should desire among you to be,
⁷²⁵ ^{497,5}
 chief, be, your servant,

28. just as the son of the man ⁷²⁶ *i e him of the*
⁴⁹³
human race that is the son came not to be min-
 istered unto, but to minister, and to have given his
 life a ransom, for many,

724. *The princes of the Gentiles exercise dominion.* Literally, *Necessarily do so*; whereas the Sense intended to be conveyed is, *Ordinarily do so*; hence the *Disarrangement*. See Rule 322,1.

725. *Your minister.* Literally, *Your's in particular*; whereas the Sense intended to be conveyed is *General, All Christians*; hence the *Disarrangement*. See Rule 321.

726. *The son of the man came not to be ministered unto.* Literally, *That was not his object in coming*; whereas the Sense intended to be conveyed is, *That end was not attained by his coming*; hence the *Disarrangement*. See Rule 322,1.

29. then a great multitude followed him during⁴⁹⁵

 their departure from Jericho,

30. and behold two blind *persons* sitting by the
 wayside, having heard that there passed⁷²⁷ by Jesus,

 they cried out, saying, have mercy on us O Lord,
 Son of David.

31. But the multitude rebuked them,⁷²⁸

 that they should have been silent. But the more
 they were crying out, saying, have mercy on us O
 Lord, Son of David,

32. then the Jesus having stood still, he called
 them, and said, what do ye desire, I shall do for you,

33. they say unto him, Lord in order that our eyes⁷²⁹

 should have been opened.

34. Then the Jesus having been moved with com-
 passion, he touched their eyes, and immediately their
⁷²⁹ eyes received sight, and they followed him.

727. *Having heard that Jesus passed by.* Literally, *Perceived by hearing that such was the case*; whereas the Sense intended to be conveyed is, *Having been informed that he was so to pass*; hence the *Disarrangement*. See Rule 322,1.

728. *The multitude rebuked them.* Literally, *As a multitude they did so*; whereas the Sense intended to be conveyed is, *Some of them alone actually performed it, and the others by silence &c. assented thereto*; hence the *Disarrangement*. See Rule 322,1.

729. *Our eyes should have been opened.* Literally, *Their eyes*

CHAPTER XXI.

1. and when they drew nigh unto Jerusalem, even came to Bethphage, unto the mount *there* with the olives *i e celebrated for its olives.*^{497,4} Then the Jesus⁷³⁰ sent two disciples,

2. saying unto them, ye should have gone into the village that is over against you, and straightway ye will find an ass having been tied, and a colt, with her, having loosed, bring to me,

3. and if any one should have said unto you any-⁴⁹⁶⁷³² thing, ye shall say, verily the Lord of them hath need. Then straightway he sendeth them.

4. For all this happened, in order that it should have been fulfilled, that that was spoken by means of the prophets saying,

5. tell the daughter of Zion.^{497,3} Behold thy king⁴⁹⁸ cometh unto thee, meek, even having mounted on an ass, with a colt, a foal of an ass.

were not closed ; whereas the Sense intended to be conveyed is, *That we may see* ; hence the *Disarrangement*. See Rule 321.

730. *Then the Jesus sent two Disciples.* Literally, *Actually what is stated* ; whereas the Sense intended to be conveyed is, *He sent, and two disciples departed* ; hence the *Disarrangement*. See Rule 322,1.

732. *Hath need.* Literally, *Absolutely requires* ; whereas the Sense intended to be conveyed is, *Deems it desirable to have them* ; hence the *Disarrangement*. See Rule 321.

6. And the disciples having been departed, and
^{733,1} having done. Just as the Jesus commanded them,

7. they brought the ass and the colt, and they put
⁷³⁴ on it their clothes, and he sat upon it. ⁷³⁴

8. Then the great multitude spread their own
^{734,1} garments, in the way. And others were cutting ⁷³⁵
^{734,2} down branches, from the trees, and were strawing in
the way.

9. And the multitudes that go before, and that
follow, were crying, saying, hosanna to the son of
David, having been blessed, he that cometh in *the*
name of God is, Hosanna, in the highest,

10. and all the city was moved after his having
⁴⁹⁵ come into Jerusalem, saying, who is this. ²¹⁰

733,1. *Stop.* The Sense here is not, *That the disciples did in relation to all things that which Jesus commanded*, which is the Literal Sense; but, *That they did so in relation to what the context has reference*; hence the *Major Stop*. See Rule 184.

734. *It.* Griesbach does not give his full sanction to this, but many manuscripts so have it, and the Sense appears to me absolutely to require it.

734,1. *Then the great multitude spread &c.* Literally, *The entire body so acted*; whereas the Sense intended to be conveyed is, *Some of them did it, and the rest offered no objection*; hence the *Disarrangement*. See Rule 322,1.

734,2. *And others were cutting down &c.* Literally, *The individuals that spread were different to those that cut down*; whereas the Sense intended to be conveyed is, *That the acts were different, yet might be performed by the same persons*; hence the *Disarrangement*. See Rule 322,1.

735. *Their own garments.* Literally, *All their garments*; whereas

595

11. But the multitudes said, this Jesus the prophet
322,2
 that is of Nazareth of the Galilee is,

12. then the Jesus went into the temple of the
 God, and cast out all that buy or sell in the temple,
735,1
 and overthrew the tables of the money-changers, and

 the seats of them that sell the doves,

13. and says unto them, it hath been written, 736 my
 house a house of prayer shall be called. But ye
737
 made it a den of thieves,

14. then blind and lame *persons* came to him, in
 the temple, and he healed them.

15. But the Chief Priests and the Scribes having
 seen the wonderful things, which he did, and the
 children crying in the temple, and saying, hosanna
 to the son of David, they were sore displeased,

16. and said unto him, thou hearest, what these

the Sense intended to be conveyed is, *Each parted with some of his garments*; hence the *Disarrangement*. See Rule 321.

735,1. *And overthrew the tables &c.* Literally, *The whole of them*; whereas I think it probable that the Sense intended to be conveyed is, *He did so to some, and made such a disarrangement as to preclude their carrying on their traffic*; hence the *Disarrangement*. See Rule 321.

736. *A house of prayer shall be called.* Literally, *Shall be so designated*; whereas the Sense intended to be conveyed is, *Shall be so esteemed*; hence the *Disarrangement*. See Rule 322,1.

737. *Made it.* Literally, *Absolutely changed it to that state*; whereas the Sense intended to be conveyed is, *You made it practically resemble what is stated*; hence the *Disarrangement*. See Rule 321.

say. Then the ⁴⁹⁶Jesus says unto ^{497,5}them, yea never ye

 read, that out of *the* mouth of babes and sucklings,
 thou perfected praise,

17. then having left them, he went out of the city,
 into Bethany, for he was lodged there.

18. But ⁴⁹⁵returning after morning, into the city, he

 hungered,

19. and having seen one fig tree, in the way, he
 came to it, but nothing he found on it save leaves
 only, then he says unto ^{737,1}it. Henceforth on thee,
 fruit there should not have been unto the ever, and
 the fig tree was withered immediately,

20. and the disciples having seen, they marvelled,
 saying, how soon was the fig tree withered.

21. Then the Jesus having answered, he said unto
^{497,8}them. Verily I say unto you, if ye should have
 faith, and should not have been doubtful, not only
 the concerning the fig tree, ye shall do, but also if
 ye should have said to this ⁷³⁸mountain, be removed,

 and be cast into the sea, it shall be done,

^{737,1}. *Stop.* The Sense here does not imply, *That fruit had ever grown on the tree*, which the Literal Sense does; hence the *Major Stop*. See Rule 184.

⁷³⁸. *Ye should have said to this mountain.* Literally, *Address*

22. for all things whatsoever possible ye asked in the prayer *ye make for it*, believing, ye shall receive,

23. then the Chief Priests and the Presbyters of
⁴⁹⁵.....
 the people came to his teaching by his having come

 into the temple, saying, by what authority, these

 things doest thou, and who gave thee this authority.
⁷³⁹.....

24. Then the Jesus having answered, he said unto them, I will ask you, even I, one question, which if ye should have told me, then I will tell you, by what
⁷⁴⁰.....
 authority, these things I do,

25. the baptism of John whence was it, from heaven, or from men. Then the ⁴⁹⁴*men* were reasoning among themselves, saying, if we should have said, from heaven, he will say unto us. Then why believed ye not him.

26. But if we should have said, from men, we are in fear of the people. For ⁷⁴¹all hold the John as a

 prophet,

the mountain; whereas the Sense intended to be conveyed is, *Said in relation to the mountain*; hence the *Disarrangement*. See Rule 321.

739. *Gave thee this authority*. Literally, *Absolutely and unlimited controul of it*; whereas the Sense intended to be conveyed is, *Permitted thee to exercise it as thou dost*; hence the *Disarrangement*. See Rule 321.

740. *Will tell you*. Literally, *You in particular*; whereas the

491

27. so having answered the *human* form of Jesus, they said, we have not known, he said unto them, even he, then I do not tell you, by what authority, these things I do.

742

28. Now what do you determine, a man was having two children, and having come to the first, he said, child, go to-day, work in my vineyard.

29. And the *child* having answered, he said, I will not. But afterward having repented, he went,

30. then having come to the second, he said likewise. And the *second* having answered, he said, I sir, but he went not,

31. which, of the two, did the will of the father, they say unto him, the first, the Jesus says unto them. ^{497,8} Verily I say unto you, that the publicans ⁷⁴³ and the harlots go before you, into the kingdom of the God.

Sense intended to be conveyed is *General, I will declare for general information*; hence the *Disarrangement*. See Rule 321.

741. *For all hold the John*. Literally, *There is not one exception*; whereas the Sense intended to be conveyed is, *They commonly accept him*; hence the *Disarrangement*. See Rule 322,1.

742. *A man was having two children*. Literally, *The particular number specified*; whereas the Sense intended to be conveyed is, *Possessed more than one*; hence the *Disarrangement*. See Rule 322,1.

743. *That the Publicans and the Harlots go before you*. This

32. For John came unto you, in a way of righteousness, yet ye believed not him. But the publicans⁷⁴⁴ and the harlots believed him. And ye having seen, were not concerned afterwards in respect of that ye⁷⁴⁵ should have believed him,⁶⁵⁰

33. hear another parable, a man there was, an householder which planted a vineyard, and put round⁷⁴⁶ a hedge to it, and digged in it a wine press, and builded a tower, and let out it to husbandmen, and went into a far country.

34. And when the time of the fruit drew near, he sent his servants, to the husbandmen, to have received the fruit of it,

35. but the husbandmen having seized his ser-

literally implies, *That the Publicans and Harlots at some time do enter into the Kingdom of God*; whereas the Sense intended to be conveyed is, *That their title to enter is greater*; hence the *Disarrangement*. See Rule 322,1.

744. *But the Publicans and the Harlots believed him*. Literally, *As such they did so*; whereas the Sense intended to be conveyed is, *Persons that were once such did so*; hence the *Disarrangement*. See Rule 322,1.

745. *In respect of that ye should have believed him*. Literally, *His particular teaching*; whereas the Sense intended to be conveyed is, *The Doctrine he taught*; hence the *Irregular Government*. See Rule 381.

746. *Put round a hedge to it*. Literally, *All round it*; whereas the Sense intended to be conveyed is, *Secured with a fence such part as required it*; hence the *Disarrangement*. See Rule 321.

^{746,1}vants. At least *he* whom they beat. And *he* whom
they killed. And *he* whom they stoned.^{497,6}

36. Again, he sent other servants more than the first, and they did unto them likewise.

37. Then last of all he sent unto them his son, saying, they will be ashamed by my son.

38. But the husbandmen having seen the son, they said among themselves, this ^{322,2}the ^{497,5}heir is, come, we should kill him, that we should have possessed his inheritance,

39. so having caught him, they cast out of the vineyard, and slew.

40. Therefore when the lord of the vineyard should have come, what will he do unto those husbandmen,

41. they say unto him, ⁷⁴⁷miserably he will destroy those evil persons, and ⁴⁹⁸will let out the vineyard to other husbandmen, which will render him the fruits, in their season,

42. the Jesus saith unto them,^{497,5} never read ye on

^{746,1}Stop. The Sense here is not, *The particular individual that they beat*, which is the Literal Sense; but, *Such of his servants whom they beat*; hence the *Major Stop*. See Rule 184.

⁷⁴⁷Miserably he will destroy those evil persons. Literally, *The particular persons specified*; whereas the Sense intended to be conveyed is, *Persons of that character*; hence the *Disarrangement*. See Rule 321.

in the scriptures a stone, which they that built rejected, this ^{748,1}*stone* was placed in head of a corner, by God, ^{748,2}this came to pass, and deserving of wonder

 is in our eyes,

43. on account of this, I say unto you, that the kingdom of the God will be taken from you, and will be given to a nation bringing forth the fruits of it,

44. for he that fell by this stone, will be broken in pieces. And on whosoever it should have fallen, it will grind to powder him,

45. and the Chief Priests and the Pharisees having heard his parables, they perceived, that concerning them, he speaks,

46. though desiring him to have laid hold of, they were in fear of the people, since truly for a prophet, ⁷⁴⁹they took him,

748,1. *Placed in head of a corner.* Let this be noted. That the Preposition I translate *In*, is expressed in the original, and so cannot be omitted in Translation; and that the Article is no where expressed, and so the Translation cannot be, *The head of the corner.*

748,2. *This came to pass.* Literally, *By God this was recorded*; whereas the Sense intended to be conveyed is, *This particular occurred, and deserving of our wonder it is*; hence the *Disarrangement.* See Rule 321.

749. *They took him.* Literally, The Pronoun *They*, would here

CHAPTER XXII.

1. then the Jesus having answered.^{497,6} Again he spoke unto them, in parables, saying,

2. the kingdom of the heavens was likened to a man, a king, which made a marriage for his son,

3. and sent forth his servants to have called them that had been bidden to the wedding, but they were not willing to have come.^{497,6}

4. Again, he sent forth other servants, saying, tell them that have been bidden.^{497,3} Behold my dinner I prepared,^{749,1} my oxen and the fatlings having been killed, and all things ready ^{497,5}are, come unto the marriage.

5. But the *guests* having made light, they departed.^{749,2} Even he that exists in the his own farm.²²⁴ And he that exists in his merchandize.

have reference to the Chief Priests and Pharisees, whereas the reference is to the people; hence the *Disarrangement*. See Rule 321.

^{749,1} *My oxen and the fatlings have been killed.* Literally, *All the oxen &c. that are mine*; whereas the Sense intended to be conveyed is, *All that are required by me for the feast*; hence the *Disarrangement*. See Rule 322,1.

^{749,2} *Stop.* The Sense here is not, *A particular individual that bears the designation described*, which is the Literal Sense; but, *Any one of such a character or description*; hence the *Major Stop*. See Rule 184.

6. And the remnant having taken his servants, they entreated spitefully and slew.

7. But that king having heard, he was wrath, and having sent his armies, he destroyed those murderers, and burned up their city.

8. Then he says to his servants. Verily the wedding ready is. But they that have been bidden, worthy were not.

9. Therefore go into the outlets of the ways, and bid to the marriage as many as perhaps, ye should have found,

10. so those servants having gone into the ways, they gathered together all as many as, they found, bad and also good, and the wedding was furnished with reclinings.

11. But the king having come in to have seen the reclinings, he saw there a man not having put on a garment for a wedding,

750. *And burned up their city.* Literally, *Altogether consumed it*; whereas the Sense intended to be conveyed is, *Practically destroyed it by fire*; hence the *Disarrangement*. See Rule 321.

751. *The wedding ready is.* Literally, *The completed act is ready to begin*; hence the *Disarrangement*. See Rule 322,1.

751,1. *And bid to the marriage as many as &c.* Literally, *Ye personally find*; whereas the Sense intended to be conveyed is *I conceive, Every one that is in the situation of those that ye personally find*; hence the *Disarrangement*. See Rule 321.

12. so he saith unto him, friend, how camest thou
^{751,2} in hither. Not having a garment for a wedding.
⁴⁹⁴ But the *man* ^{497,4} was speechless.

13. Then the king said to the servants, having
⁷⁵² bound feet and hands of him, take away him, and

 cast into the darkness that is outer in that place, the
 weeping and the gnashing of the teeth will exist.

14. For many ^{322,2} called are. But few ^{497,4} chosen.

15. Then the Pharisees having departed, a council
⁷⁵³ they took, how they should have entangled him, in

 word,

16. so they sent out unto him their disciples, with
 the Herodians, saying, master, we have known, that
 true thou art, and ⁷⁵⁴ teachest the way of the God in

 truth, for it *i e* *truth* concerneth not thee, through

751,2. *Stop.* The Sense here is not, *Not having possession*, which is the Literal Sense; but, *Not having made use of possession*; hence the *Major Stop*. See Rule 184.

752. *Having bound feet and hands of him.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Having secured him from resistance*; hence the *Disarrangement*. See Rule 321.

753. *They should have entangled him.* Literally, *Necessarily do it*; whereas the Sense intended to be conveyed is, *Endeavour to effect the end*; hence the *Disarrangement*. See Rule 321.

754. *Teachest the way of the God in truth.* Literally, *Thou teachest God's way in the doctrine of truth*; whereas the Sense intended to be conveyed is, *Thou teachest truly the way of God*; hence the *Disarrangement*. See Rule 321.

any one. For thou regardest not the person of men.

17. Therefore tell us, what ⁷⁵⁵decrees thee, is it
lawful to have given tribute unto Cesar, or not.

18. But the Jesus having perceived their wicked-
ness, he said, why ⁷⁵⁶tempt ye me O hypocrites,

19. show to me the money of the tribute. And
⁴⁹⁴the *men* brought unto him a penny,

20. then he saith unto them, of whom is this
²¹⁰image and the superscription,

21. they say unto him, Cesar's. ^{497,4}Then he saith
unto them. Now render the things of Cesar to
Cesar, and the things of the God to the God,

22. and having heard, they marvelled, and having
left him, they departed,

23. on that ²²⁷the day, Sadducees came to him, that
declare not to be a resurrection, and they asked him,

24. saying, master, ⁷⁵⁷Moses said, if any one should

755. *Decrees thee.* Literally, *What decrec thou of thy own ac-
cord issues*; whereas the Sense intended to be conveyed is, *What
decree art thou commissioned to issue*; hence the *Disarrangement*.
See Rule 321.

756. *Why tempt ye me.* Literally, *Effect what is stated*; where-
as the Sense intended to be conveyed is, *Why do ye attempt to do it*;
hence the *Disarrangement*. See Rule 321.

757. *Moses said.* Literally, *Actually uttered*; whereas the
Sense intended to be conveyed is, *Recorded for our instruction*;
hence the *Disarrangement*. See Rule 322,1.

have died.^{757,1} Not having children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren, and the first having married, he died, and not having issue,^{757,2} he left his wife to his brother.

26. Likewise also the second, and the third, unto the seventh.

27. And last of all, the woman died also.

28. Therefore in the resurrection, of whom of the seven will *the* woman be. For all had her.⁷⁵⁸
.....

29. Then the Jesus having answered, he said unto them, ye are misled.^{758,1} Not having known the scriptures or the power of the God.

30. For in the resurrection, neither they marry or are given in marriage, but as angels of the God, in heaven, are.

757,1. *Stop.* The Sense here is not, *Any one without limitation*, which is the Literal Sense; but, *Any one that is married*; hence the *Major Stop*. See Rule 184.

757,2. *Stop.* The Sense here is not, *That the second likewise left his wife*, which is the Literal Sense; but, *That the second likewise died and left his brother's wife*; hence the *Major Stop*. See Rule 184.

758. *For all had her.* Literally, *This is not possible*, the entire of anything cannot be possessed alone by more than one; hence the *Disarrangement*. See Rule 322,1.

758,1. *Stop.* The Sense here is not, *Not knowing the entire scriptures*, which is the Literal Sense; but, *Not knowing the record*

31. But as touching the resurrection of the dead, ye understood not that that was spoken to you, by the God's declaring,

32. I am, the God of Abraham, and the God of Isaac, and the God of Jacob, the God is not, a God of dead *persons*, but of living,

33. and the multitude having heard, they were being astonished at his doctrine.

34. But the Pharisees having heard, that he put to silence the Sadducees, they were assembled on account of the same,

35. then one of them a lawyer asked, tempting him, and saying,

36. master, which commandment greatest *is* in the law.

37. Then ⁴⁹⁶ the Jesus said unto him, thou shalt love *thy* Lord thy God, with all thy heart, and with al thy soul, and with all thy mind,

38. this is, first and greatest commandment.

39. And *the* second like *is* unto it, thou shalt love thy neighbour as thyself,

of Scripture on the subject referred to; hence the Major Stop. See Rule 184.

40. on these the ²²⁷two commandments, all the law
 and the prophets ⁴⁹³are hung.

41. Then the Jesus asked them after the Pharisees ⁴⁹⁵
 having been gathered together, saying,
 ⁷⁶⁰.....

42. what ⁷⁶²seems it to you, concerning the Christ,
 of whom a son is he, they say unto him, of the
 David,

43. he saith unto them. Then how doth David in
 spirit ⁷⁶²call him lord, saying,

44. the Lord said unto my lord, sit on my right
^{497,7}hand, until perhaps, I should have made thy enemies
 a stool for thy feet.

45. Now if ⁷⁶²David calls him Lord, how his son
 is he,

46. and no one was able him to have answered a
^{763,1}word, neither any one ²²⁷dared after that the day to
 have questioned him any more.
 ^{497,4}.....

760. *What seems it to you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *You Pharisees*; hence the *Disarrangement*. See Rule 321.

762. *Call him Lord.* Literally, *Address him personally as such*; whereas the Sense intended to be conveyed is, *Speak concerning him as being such*; hence the *Disarrangement*. See Rule 321.

763,1. *Any one dared.* Literally, *To question him on any subject*; whereas the Sense intended to be conveyed, *Is confined to questions respecting his authority and power*; hence the *Disarrangement*. See Rule 321.

CHAPTER XXIII.

1. Then the Jesus ⁴⁹⁶spoke to the multitudes and

 to his disciples,

2. saying, ⁷⁶⁵in seat of the Moses, the Scribes and

 the Pharisees set.

3. Therefore all things whatsoever they should
 have bid you to observe, observe and do. But
 after their works. ^{765,1}Do not. For they say, but they
 do not.

4. Thus they bind heavy burdens, even greivous to
 be borne, and lay on the shoulders of the men *that*
are subject to them. But they desire not to have
⁴⁹⁸.....
 moved them with their finger.

5. And all their works they do with the *object* to
 have been seen by the men *that are subject to them.*
 Even they make broad their phylacteries, and enlarge
⁷⁶⁶the borders of their garments.

765. *In seat of the Moses.* Literally, *They have the same authority;* whereas the Sense intended to be conveyed is, *They are appointed to succeed him in the government of the religious ceremonies;* hence the *Disarrangement.* See Rule 321.

765,1. *Stop.* The Sense here is not, *Do nothing they do,* which is the Literal Sense; but, *Do not imitate them in respect of their performance;* hence the *Major Stop.* See Rule 184.

766. *Stop.* What follows this Stop is not, *An addition to the enumeration of the particulars that precede it;* which the Literal Sense requires it should be; but, *An explanation of the justice of the*

6. As they love the uppermost room, in the feasts, and the chief seats, in the synagogues,

7. and the greetings, in the markets, and to be called of the men *that are subject to them*, Rabbi, Rabbi.

8. But ye should not have been called Rabbi.
^{322,2} For one ⁷⁶⁷ your master is. And all ye brethren are,

9. and father ye should not have called *any one* after you *i e because he is a Christian*, on the earth.
^{322,2} For one your father that is in the heavens ^{767,1} is.

10. Or masters ye should have been called. For
^{322,2} one of you *that are Christians* the master is, the

 Christ.

11. Thus the greatest of you, your ⁴⁹⁸ servant shall be.

12. And so whosoever shall exalt himself, he shall be abased, and whosoever shall humble himself, he shall be exalted.

particulars that had been specified; hence the *Major Stop*. See Rule 184.

767. *For one your master is*. Literally, *What is stated*; whereas the Sense intended to be conveyed is, *For one should be regarded as being your master*; hence the *Disarrangement*. See Rule 321.

767,1. *Stop*. The Sense here is not, *That under no circumstances ye should be called a master*, which is the Literal Sense; but, *Ye should not be so called under the circumstances to which the Context has reference*; hence the *Major Stop*. See Rule 184.

13. Thus woe unto you, Scribes and Pharisees hypocrites, that ye devour the widows houses, yet long praying on account of this for a shew, ye will
⁷⁶⁹
 receive greater condemnation,

14. woe unto you, Scribes and Pharisees hypocrites, that ye shut up the kingdom of the heavens, against the men *that are entering into it*. Verily ye do not enter in, and ye do not suffer to have entered
⁷⁷⁰
 in those that *are entering in*,

15. woe unto you, Scribes and Pharisees hypocrites, that ye compass the sea and the land to have made one proselyte, and when he should have been made, ye make him a son of hell two-fold more than of you,

16. woe unto you, blind guides, that say, whosoever should have sworn by the temple, nothing it is. But whosoever should have sworn by the gold of the temple, he is a debtor,

769. *Long praying for a shew.* Literally, *This was their object in praying*; whereas the Sense intended to be conveyed is, *This was the real character of what they did*; hence the *Disarrangement*. See Rule 321.

770. *Ye do not suffer to have entered in those that are entering.* Literally, *Ye stop their entrance*; whereas the Sense intended to be conveyed is, *Ye endeavour to do so*; hence the *Disarrangement*. See Rule 321.

17. fools and blind. For whether greater is, the gold, or the temple that sanctifieth the gold,

18. also whosoever should have sworn by the altar, nothing it is. But whosoever should have sworn by the gift that is upon it, he is guilty,

19. fools and blind. For whether greater the gift, or the altar that sanctifieth the gift.

20. Therefore he that swore by the altar, he sweareth by it, and by all things that are upon it,

21. and he that swore by the temple, he sweareth by it, and by him that abode in it,

22. and he that swore by the heaven, he sweareth by the throne of the God, and by him that sitteth upon it,

23. woe unto you, Scribes and Pharisees hypocrites, that ye pay tythe of the mint, and the anise, and the cummin *that you may grow*, yet ye omitted the authoritatives of the law, the judgment, the mercy, and the faith *it enjoins*. Verily these it was necessary to have done, and those not to omit,

24. blind guides, that strain at the gnat *as regards difficulties*. And swallow down the camel,

25. woe unto you, Scribes and Pharisees hypocrites, that ye make clean the outside of the cup and of the platter. But within it is full of extortion and excess,

26. blind Pharisee, cleanse first the within of the cup and of the platter, in order that the outside of them should have become indeed clean,

27. woe unto you, Scribes and Pharisees hypocrites, that ye are like unto sepulchres having been whited, which outwardly indeed beautiful are made to appear. But inwardly they are full of bones of dead ^{497,1} *persons*, and of all uncleanness.

28. So also ye outwardly indeed are made to appear to the men *that behold you*, righteous. But inwardly full ye are of hyprocisy and iniquity,

29. woe unto you, Scribes and Pharisees hypocrites, that ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. and say, if we had been in the days of our fathers, we probably had not been, partakers with them, in the blood of the prophets,

31. wherefore ye bear witness unto yourselves,

that sons ye are of them that killed the prophets,
even ye,

32. fill up the measure of your fathers,

33. serpents, generation of vipers, how should ye
have escaped from the condemnation of the hell,

34. on account of this *being your state*.^{497,3} Behold
I send unto you prophets, both wise and scribes, and
of them, ye will kill and crucify, and of them, ye will
scourge in your synagogues, and persecute from city
to city,

35. that there should have come through you
every righteous bloodshedding on the earth, from the
blood of Abel that is righteous,²²⁵ to the blood of
Zacharias son of Barachias, whom ye slew between
the temple and the altar.^{497,8}

36. Verily I say unto you, that all these things^{770,2}
.....
will happen through this generation,
.....

37. Jerusalem, Jerusalem, that killest the pro-
phets, and stonest those that have been sent unto
her, how often I desired to have gathered together

770,2. *That all those things will happen through this generation.*
Literally, *They will be the originators of them;* whereas the Sense
intended to be conveyed is, *But whether others have performed them*
or not, they will be the performers of them; hence the *Disarrange-*
ment. See Rule 321.

thy children, which manner a ^{770,3} hen gathers the brood
 of herself, under the wings, but ye would not. ^{497,3}

38. Behold your house desolate is left unto you.

39. For I say unto you, ye should not have seen ⁷⁷¹
 me, from henceforth, ^{497,7} until perhaps, ye should have
 said, blessed is he that cometh in name of God,

CHAPTER XXIV.

1. then the Jesus having gone out, he was departing from the temple, and his disciples having come to have shewn him the buildings of the temple.

2. And the Jesus said unto them, ⁴⁹⁴ see ye not all
 these things. ^{497,8} Verily I say unto you, a stone should
 not have been left here on a stone, which will not be
 thrown down.

3. And the disciples in private having come to him ⁴⁹⁵
 after his sitting down on the mount of the olives,
 saying, tell us, when the things will be, and what
 the sign of the thine ²²⁴ arrival ⁷⁷² i e the arrival of thy
 prediction, and of the completion of it by the world,

^{770,3}. Which manner a hen gathers &c. Literally, *In an exactly similar manner*; whereas the Sense intended to be conveyed is, *In a corresponding manner*; hence the *Disarrangement*. See Rule 321.

⁷⁷¹. See xiii. 35.

⁷⁷². The arrival of thine. Let this be noted. The Gender of the

4. then the Jesus having answered, he said unto
 them, take heed. ^{772,1} Not any one ⁷⁷³ should have deceived
 you.

5. For ^{773,1} many will come in my name, saying, I the
^{322,2} Christ am, and will deceive many. ^{773,1}

6. And ye will be about to hear of wars, and
 rumours of wars, take heed. ^{662,1} Be not troubled, For
 it is necessary for all to have come, for thus the
 end is.

7. For nation will rise against nation, and king-
 dom against kingdom, and famines and pestilences
 and earthquakes will be in divers places.

8. But all these things a beginning of sorrows
^{497,4} are.

Pronoun *Thine*, makes it impossible for it to have reference to Christ's personal appearance, hence it must have reference to something connected with Christ, and hence the Paraphrase. The *Regular Government* would imply, that the prediction was absolutely his, whereas the Sense intended to be conveyed is, *The prediction thou hast delivered.*

772,1. *Stop.* The Sense here is not, *Deceive you in relation to anything*, which is the Literal Sense; but, *In relation to that to which the Context has reference*; hence the *Major Stop*. See Rule 184.

773. *Should have deceived you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *You who are my followers*; hence the *Disarrangement*. See Rule 321.

773,1. *Many will come.* Literally, *Many in relation to the world*; whereas the Sense intended to be conveyed is, *Many in relation to the object*; hence the *Disarrangement*. See Rule 321.

9. Then they will deliver up you, to affliction, even they will kill you, and ye will exist, being hated of all the nations *that are opposed to you*, on account of my name,

10. and then many will be offended, even they will betray one another, and will hate one another,

11. also many false prophets will arise, and will deceive many,

12. and the love of the many for me will wax cold because of the fact the disregard for my having come to have been multiplied.

13. Nevertheless he that held out unto end for my having come, this man will be saved from being deceived,

14. for this the gospel of the kingdom shall be preached in all the world, for a witness unto all the

775. *Betray one another.* Literally, *Personally deliver up*; whereas the Sense intended to be conveyed is, *Sanction and justify its being done*; hence the *Disarrangement*. See Rule 321.

776. *Many false prophets will arise.* Literally, *Shall be created*; whereas the Sense intended to be conveyed is, *Many will become false prophets*; hence the *Disarrangement*. See Rule 322,1.

777. *And the love &c.* Literally, *The coldness of man's love was more intense, because disregard was multiplied*; whereas the Sense intended to be conveyed is, *The multiplication of disregard caused more to allow their love to wax cold*; hence the *Disarrangement*. See Rule 321.

777,1. *For this the gospel &c.* Had the *Arrangement* been *Re-*

nations *that are opposed to me*, and then the end shall be.

15. Therefore when ye should have seen the abomination of the desolation that was spoken of by Daniel the prophet, *it* having stood in a holy place, he that readeth, understand.^{497,4}

16. Then they that are in the Judea, flee to the mountains,

17. he that is on the housetop.^{777,2} Not come down to have taken the things out of his house,

18. neither he that is in the field.^{777,2} Not return back to have taken his clothes.

19. And woe to them that are with child,⁷⁷⁸ and to them that give suck in those the days.
.....²²⁷.....

20. And pray, in order that your flight should not have been with *i e* so long as to have a winter, not even with *i e* so long as to have a sabbath.^{607,3}

gular, the Pronoun *This* would have had reference to the declaration that immediately preceded it; hence the *Disarrangement*. See Rule 321.

777,2. *Stop*. The Sense here is not, *Under no circumstances to do what is stated*, which is the Literal Sense; but, *Not to do it simply for the object specified*; hence the *Major Stop*. See Rule 184.

778. *To them that are with child*. Literally, *To those that are in the company of a child*; whereas the Sense intended to be con-

21. For great tribulation will be at that time, such as hath not been from beginning of world, until the now, neither ever it should have been,

22. even except those days were shortened, all flesh ⁷⁷⁹ *i e every class of mankind* perhaps were not saved. But on account of the elect, those days shall ^{497,4} be shortened.

23. Then if any one ⁴⁹⁶ should have said unto you. ^{497,3}
Lo here *is*, the Christ, or there. Ye should not ^{777,2} have believed.

24. For false Christs and false prophets will arise, and great signs and wonders will shew so as to have ^{497,3} deceived if possible even the elect.

25. Behold I have foretold you.

26. Therefore if they should have said unto you. ^{497,3}
Behold in the desert, he is. Ye should not have ^{777,2} gone forth. Behold in the secret chambers. ^{777,2} Ye should not have believed.

27. For as the lightning ⁷⁸⁰ cometh out of *the* east,
.....

veyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

779. See Whitby on Acts ii. 17.

780. *For as the lightning cometh out of the East*. Literally, *On all occasions*; whereas the Sense intended to be conveyed is, *On certain occasions*; hence the *Disarrangement*. See Rule 322,1.

and shineth even unto *the* west.^{497,1} Thus it shall be,
 even the coming of the son of the man *i e him of the*
⁴⁹³*human race that is the son.*

28. For wheresoever the carcase should be.^{780,1} There
 the eagles will be gathered together.

29. Now immediately after the tribulation of
 those days, the sun will be darkened, and the
 moon its light will not give, and the stars will fall⁴⁹⁸
 from the heaven, even the powers of the heavens
 will be shaken,

30. and then the sign of the son of the man⁴⁹³
i e him of the human race that is the son will ap-
 pear in the heaven, and then all the tribes of the
 earth will mourn, for they will see the son of the
 man *i e him of the human race that is the son*⁴⁹³ coming
 in the clouds of the heaven, with power and great
 glory,

31. for he will send his angels, with a great sound
 of a trumpet, and they will gather together his elect
 from the four winds, from extreme of heavens, unto
 extreme of them.

780,1. *Stop.* The Sense here is not, *In the exact place*, which
 is the Literal Sense; but, *Near or about that place*; hence the
Major Stop. See Rule 184.

32. Now by the fig tree, learn the parable *that*
⁷⁸¹*I am about to deliver.* When yet its branch tender ^{781,1}
781,1
 should have been, and the leaves should put forth,
497,1
 know, that near the summer is.

33. So likewise ye. When ye should have seen
 all these things, know, that near it is at *the*
^{497,8}doors.

34. Verily I say unto you, this generation should
^{781,2}
^{497,7}not have passed, until perhaps, all these things should

 have been fulfilled,

35. the heaven and the earth will pass away.
⁷⁸²
783
 But my words should not have passed away.

781. *Stop.* The Sense here is not, *Learn the parable when the branch is yet tender &c.*, which is the Literal Sense; but, *Learn the parable which is this.* *When the branch &c.*; hence the *Major Stop.* See Rule 184.

781,1. *Its branch tender should have been.* Literally, *At any time*; whereas the Sense intended to be conveyed is, *At the commencement of the season*; hence the *Disarrangement.* See Rule 322,1.

781,2. *This generation should not have passed.* Literally, *Should not have been annihilated*; whereas the Sense intended to be conveyed is, *Should not have terminated its mortal life*; hence the *Disarrangement.* See Rule 321.

782. *The heaven and the earth will pass away.* Literally, *They will absolutely be terminated*; whereas the Sense intended to be conveyed is, *Their present relation to man will cease*; hence the *Disarrangement.* See Rule 322,1.

783. *But my words should not have passed away.* Literally in this connexion, *Should never be completed*; whereas the Sense intended to be conveyed is, *Should not pass without their completion*; hence the *Disarrangement.* See Rule 322,1.

36. But of that day and hour, no one hath known, not even the angels of the heavens, but the father only.

37. Thus as the days of the Noe ^{497,1} *were*. So it will be, even the coming of the son of the man *i e him of* ⁴⁹³ *the human race that is the son*.

38. For as they were in the days that were before the flood, eating and drinking, marrying and giving in marriage, until which day, Noe entered into the ark,

39. for they knew ^{783,1} not. Until the flood came and took away all. ^{497,1} So will it be, even the coming of the son of the man *i e him of the human race that is* ⁴⁹³ *the son*. ^{497,4}

40. Then two will be in the field, ⁷⁸⁴ the one is taken, ⁷⁸⁴
and the one is left, ⁷⁸⁴

41. two grinding at the mill, ⁷⁸⁴ one is taken, and ⁷⁸⁴
one is left. ⁷⁸⁴

42. Therefore watch, for ye have not known what hour your lord doth come.

783,1. *Stop*. The Sense here is not, *That after the time specified they knew*, which is the Literal Sense ; but, *Up to that time they did not know* ; hence the *Major Stop*. See Rule 184.

784. *Irregular*, See Rule 322,1, in order to shew, that the numbers specified are not *Definite*.

43. And that *want of knowledge*, understand, for when the good man of the house had known in what watch, the thief ⁷⁸⁵comes, he watched probably, and not perhaps permitted to have broken open his house,

44. on account of this also, ye, be ready, for it should be, an hour ye think not of, the son of the man ⁴⁹³i e ^{785,1}him of the human race that is the son doth come.

45. Hence any one ^{322,2}so ^{785,2}acting the faithful servant and the wise is, who his lord made ruler over his household, in respect of that he should have given to them the meat, in season,

46. blessed that servant ^{497,8}is, whom his lord having come, he will find doing thus.

785. *In what watch the thief comes.* Literally, *The acknowledged depredator*; whereas the Sense intended to be conveyed is, *The person that takes*; hence the *Disarrangement*. See Rule 322,1.

785,1. *The son of the man &c.* Literally, *On all occasions he does so*; whereas the Sense intended to be conveyed is, *On the particular occasion referred to in the Context he does so*; hence the *Disarrangement*. See Rule 322,1.

785,2. *His Lord made ruler.* Literally, *His absolute master*; whereas the Sense intended to be conveyed is, *His master in relation to that service*; hence the *Disarrangement*. See Rule 321.

786. *In respect of that he should have given to them.* Literally, *Exclusively to effect that object*; whereas the Sense intended to be conveyed is, *Especially to have regard to it*; hence the *Peculiar Government*. See Rule 381.

47. Verily I say unto you, that over all that are his, he will make ruler him.

48. But if that evil servant should have said in his heart, my lord delayeth to have come,

49. and should have begun to beat his fellow servants. And should eat and drink with them that are drunken,

50. the lord of that servant will come in a day, which he looketh not for, and in an hour, which he knows not,

51. and will cut asunder him, and his portion, with the hypocrites, he will place.^{786,1} There the weeping and the gnashing of the teeth will exist.^{497,4}

CHAPTER XXV.

1. Then the kingdom of the heavens shall be likened unto ten virgins, which having taken their lamps, went forth to meet the bridegroom.

2. And five of them wise were,⁷⁸⁴ but the five *other* foolish *were*,

786,1. *Stop.* The Sense here is not, *In that place*, which is the Literal Sense; but, *Under those circumstances*; hence the *Major Stop*. See Rule 184.

787,1. *Stop.* The Sense here is not, *Not at any time it should satisfy*, which I conceive is the Literal Sense; but, *An expression of*

3. which foolish took their lamps, they took not for themselves oil.

4. But the wise took oil, in their vessels, with their lamps.

5. Then all slumbered and slept by the bridegrooms delaying.

6. But a cry hath been after midst of night. Behold the bridegroom cometh, go out for meeting him.

7. Then all those virgins arose and trimmed their lamps.

8. And the foolish said unto the wise, give us, of your oil, for our lamps are gone out.

9. But the wise answered, saying. Lest it should not have satisfied for you and us, go rather to them that sell, and buy for yourselves.

10. But the bridegroom came after their departing to have bought, and the ready went in with him, to the marriage, and the door was shut.

11. And afterward the other virgins came also, saying, Lord, Lord, open to us.

uncertainty as to its being sufficient for both ; hence the Major Stop.
See Rule 184.

12. But the *Lord* having answered, he ^{497,8} said.
Verily I say unto you, I have not known you.

13. Therefore watch, for ye have not known the day neither the hour.

14. For *ye are placed* as a man travelling into a far country, he called the ²²⁴ his own servants, and delivered to them the things that are his,

15. and to whom indeed he gave five talents. And to whom two. And to whom one, to each, according to the ²²⁴ his own ability, and took his journey straightway.

16. Then he ~~that~~ ⁷⁸⁴ had received the five talents
having departed, he traded with them, and made other five talents.

17. Likewise also he that *had received* the two, he gained, even he, other two.

18. But he that ⁷⁸⁴ had received the one having departed, he dug in the earth, and hid the money of his lord.

19. And after a long time, the lord of those servants cometh, and taketh with them an account,

20. then he that ⁷⁸⁴ had received the five talents

having come, he brought other five talents, saying,
 lord, thou deliveredst five talents unto me, behold

 other five talents I gained beside them,

21. his lord said unto him.^{789,1} Well done O servant,
 good and faithful, over a few things, faithful thou
^{789,2} wast, over many things, I will make ruler thee, enter

 into the joy of thy lord.

22. Then he that had received⁷⁸⁴ the two talents
⁷⁸⁹
 having come also, he said, lord, thou deliveredst

 two talents unto me, behold other two talents I

 gained beside them,

23. his lord said unto him.^{789,1} Well done O servant,
 good and faithful, over a few things, faithful thou
^{789,2} wast, over many things, I will make ruler thee, enter

 into the joy of thy lord.

789. *Thou deliverest &c.* Literally, *Thou personally gave me*; whereas the Sense intended to be conveyed is, *I received five talents of thine*; hence the *Disarrangement*. See Rule 321.

789,1. *Stop.* The Sense here is not intended to express, *Absolute perfection*, which is the *Literal Sense*; but, *Excellence limited to the circumstances of the Context*; hence the *Major Stop*. See Rule 184.

789,2. *Faithful thou wast.* Literally, *The commendation here is for faithfulness in a few things, however many may have been intrusted to the persons care*; whereas the Sense intended to be conveyed is, *Though faithful in a few things, thou hast been faithful in all that was intrusted to thy care*; hence the *Disarrangement*. See Rule 321.

790. *I will make ruler thee.* Literally, *I will give thee absolute authority over them*; whereas the Sense intended to be conveyed is,

24. Then he that had received the one talent⁷⁸⁴

 having come also, he said, lord, I knew thee, that
 hard thou art, a man reaping.^{790,1} Where thou sowed
 not, and gathering.^{790,1} Where thou strawed not,

25. and having been afraid, having departed, I hid
 thy talent, in the earth, lo thou hast the thine.

26. Then his lord having answered, he said unto
 him, O wicked servant and slothful, hadst thou
 known, that I reap.^{790,1} Where I sowed not, and
 gather.^{790,1} Where I strawed not.

27. Then it was necessary for thee to have put
 my money to the exchangers, that having come,
 I obtained probably the mine, with usury.

28. Therefore take from him the talent, and give
 unto him that hast the ten talents.

29. For there shall be given to every one that⁷⁹¹

 hath, and he shall have abundance. But from him

I will entrust them to thy care ; hence the Disarrangement. See Rule 321.

^{790,1}. *Stop.* The Sense here is not, *To the personal performing*, which is the Literal Sense ; but, *To the responsibility for the thing performed ;* hence the *Major Stop.* See Rule 184.

⁷⁹¹. *For there shall be given to every one that hath.* Literally, *Any thing ;* whereas the Sense intended to be conveyed is, *Hath rightly used what he hath ;* hence the *Disarrangement.* See Rule 321.

that hath not, even what he hath, it shall be taken away from him,

30. and ⁷⁹²cast the unprofitable servant, into the

 darkness that is outer in that place, the weeping and the gnashing of the teeth will exist.

31. For when the son of the man *i e him of the*
⁴⁹³*human race that is the son* should have come in his
 glory, and all the angels, with him. ^{497,4}Then he will sit
 on a throne for his glory,

32. and there will be gathered before him all the nations, and he will separate them, from one
^{497,5}another, as ⁷⁹³the shepherd separates the sheep, from

 the goats,

33. and he will set the indeed sheep, on right
 hands of him. ^{497,4}But the goats, on left hands.

34. Then the king will say unto them that are
^{497,5}on right hands of him, come, those that have been
 blessed of my father, inherit a kingdom that

792. *And cast the unprofitable servant.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Cause him to enter*; hence the *Disarrangement*. See Rule 321.

793. *As the shepherd separates the sheep.* Literally, *As one qualified to bear that name so acts*; whereas the Sense intended to be conveyed is, *As any one acting as a shepherd so acts*; hence the *Disarrangement*. See Rule 322,1.

hath been prepared for you, from foundation of world.

35. For I hungered, and ye gave me to have eaten, I thirsted, and ye gave drink to me, a stranger I was, and ye took in me,

36. naked, and ye clothed me, I was sick, and ye visited me, in prison, I was, and ye came unto
497,4 me.

37. Then the righteous will answer him, saying,
210 Lord, when saw we thee hungering, and we gave food, or thirsting, and we gave drink.

38. Or when saw we thee a stranger and we took
210 in, or naked, and we clothed.

39. Or when saw we thee sick, or in prison, and
210 we came unto thee,

40. Then the king having answered, he will say
497,8 unto them. Verily I say unto you, inasmuch as, ye
227 225 did to one of these my brethren that are least, ye
794 497,4 did to me.
.....

41. Then he will say also to them that are on left

794. *Ye did to me.* Literally, *Absolutely, to me personally*; whereas the Sense intended to be conveyed is, *In effect, to me personally*; hence the *Disarrangement*. See Rule 321.

hands, depart from me, ye that have been cursed to
²²⁵the fire that is everlasting, that has been prepared
 for the devil and his angels.

42. For I hungered, and ye gave not me to have
 eaten, I thirsted, and ye gave not to drink me,

43. a stranger I was, and ye took not in me,
 naked, and ye clothed not me, sick, and in prison,
^{497,4}and ye visited not me.

44. Then they will answer, even they, saying,
²¹⁰Lord, when ^{.....}saw we thee hungering, or thirsting, or
 a stranger, or naked, or sick, or in prison, and we
^{497,4}ministered not unto thee.

45. Then he will answer them, saying. ^{497,8}Verily I
 say unto you, inasmuch as, ye did not to one of these
²²⁷that are least, ⁷⁹⁴verily ye did not to me,
^{794,1}.....

46. then these will go away into punishment ever-
^{.....}lasting. But the righteous, into life eternal,

CHAPTER XXVI.

1. and it came to pass, when the Jesus finished all
 these sayings, he said unto his disciples,

^{794,1}*These will go away.* Literally, *These particular persons* ;
 whereas the Sense intended to be conveyed is *General, Men of*
this character ; hence the *Disarrangement*. See Rule 321.

2. ye have known, that after two days, the passover^{794,2}
 is, then the son of the man *i e him of the human*⁴⁹³
race that is the son is betrayed with the intention for⁷⁹⁵
him to have been crucified.^{407,4}

3. Then the Chief Priests and the Scribes and
 the Presbyters of the people were assembled to-
 gether at the palace of the high priest that is called
 Caiaphas,

4. and consulted, in order that they should have⁷⁹⁶
 taken the Jesus by fraud and kill him.
^{796,1}

5. But they said. Not on the feast, lest an uproar
 there should have been among the people.

6 & 7. Now a woman came unto him an alabaster

794,2. *The passover is.* Literally, *The institution of it occurred* ;
 whereas the Sense intended to be conveyed is, *The commemoration*
of its institution occurred ; hence the *Disarrangement*. See Rule
 322,1.

795. *Then the son of man is betrayed.* Literally in this con-
 nexion, *The Doctors knew that in two days Christ would be betrayed* ;
 whereas the Sense intended to be conveyed is, *They knew that after*
two days came, the passover was, at which our Blessed Lord here
tells them, he was to be betrayed ; hence the *Disarrangement*. See
 Rule 322,1.

796. *And consulted in order that they should have taken Jesus.*
 Literally, *The consultation was necessary to their taking him* ; where-
 as the Sense intended to be conveyed is, *That the object of their con-*
sultation was how to take him ; hence the *Disarrangement*. See
 Rule 321.

796,1. *Stop.* The Sense here is not, *But they spoke not at the*
feast about it ; hence the *Major Stop*. See Rule 184.

box of ointment having very precious, after the

 Jesus having come, in Bethany, into a house of

 Simon the leper, and poured on his head after his

 lying down.

8. Then his disciples having seen, they had indignation, saying, for what, is this waste.

9. For it was fitting this to have been sold for much, and to have been given to the poor.

10. But the Jesus having understood, he said unto them, why ⁷⁹⁷trouble afford ye to the woman. . For a good work she wrought upon me.

11. For always ye have the poor, with yourselves.
⁷⁹⁸
 But ye have not always me.

12. For having poured this ointment, on my body,
^{799,1}
 she acted towards the end to have prepared for inter-

 ment me.

797. *Trouble afford ye.* Literally, *Why do ye affect that end*; whereas the Sense intended to be conveyed is, *Why do ye attempt to effect it*; hence the *Disarrangement*. See Rule 321.

798. *Ye have the poor.* Literally, *They are ever actually present*; whereas the Sense intended to be conveyed is, *They are ever near*; hence the *Disarrangement*. See Rule 321.

799. *But ye have not always me.* Literally, *In any manner*; whereas the Sense intended to be conveyed is, *Actually visibly present*; hence the *Disarrangement*. See Rule 321.

799,1. *She acted towards the end &c.* Literally, *She knowingly*

13. Verily I say unto you. ^{799,2} Wheresoever this ^{799,3} gospel should have been preached in all the world, ⁸⁰⁰ there shall be told also, what she did, for a memorial ^{497,4} of her.

14. Then one of the twelve that was called Judas Iscariot having departed unto the chief priests,

15. he said, what will ye to me to have given, ⁸⁰¹ and I will deliver him unto you. And the ⁴⁹⁴ chief priests covenanted with him for thirty pieces of silver, .

16. and from that time he was seeking an opportunity, in order that he should have ⁸⁰² betrayed him.

and intentionally did so ; whereas the Sense intended to be conveyed is, That it was effected by what she did ; hence the Disarrangement. See Rule 321.

799,2. Stop. The Sense here is not, On every particular preaching, which is the Literal Sense ; but, Wherever the Gospel is preached, the record of that event shall not be excluded ; hence the Major Stop. See Rule 184.

799,3. This gospel should have been preached. Literally, Wherever the record of this event is proclaimed, it shall be proclaimed ; whereas the Sense intended to be conveyed is, Wheresoever the Gospel Christ delivered should have been preached ; hence the Disarrangement. See Rule 321.

800. She did. Literally, She did it, to obtain for herself a memorial ; whereas the Sense intended to be conveyed is, It shall be told, for a memorial of her ; hence the Disarrangement. See Rule 321.

801. Deliver him unto you. Literally, To you personally ; where-

803

491

17. Now the disciples came to the *human form*
 of Jesus the first *day* of the unleavened breads,
 saying unto him, where wilt thou, we should
 have prepared for thee to have eaten the Pass-
 over.

494

18. And the *Jesus* said, go into the city, to
 the any body *that has rooms for the feast*, and
 say unto him, the *master* saith, my time near
 is, with thee, I would keep the Passover, with my
 disciples,

804

19. then the disciples did, as the Jesus appointed
 them, and they made ready the Passover.

495

20. And he sat down with the twelve after evening
 having come,

as the Sense intended to be conveyed is, *Into your power*; hence
 the *Disarrangement*. See Rule 321.

802. *He should have betrayed him*. Literally, *He personally
 should have done it*; whereas the Sense intended to be conveyed is,
He should be the cause of it; hence the *Disarrangement*. See Rule
 321.

803. *Now the disciples came &c*. I believe that the eating of un-
 leavened bread commenced with the eating of the Passover, which
 was appointed to be eaten in the evening, hence the day that pre-
 ceded that evening, was, that on which the apostles came to our Lord,
 and consequently, could not be strictly styled, *The first day of un-
 leavened bread*; hence the *Disarrangement*. See Rule 321. See
 Appendix.

804. *The Master saith*. Literally, *He claims*; whereas the Sense

21. and said after their eating.⁴⁹⁵ Verily I say unto^{497,8}
 you, that one, of you, will betray me,

22. and being sorrowful exceedingly, they began⁸⁰⁶
 to say unto him, each of them *did*. Far from *doing*
 it I am O Lord.

23. Then the *Jesus*⁴⁹⁴ having answered, he said, he
 that dipped with me, in the dish, the hand, this *man*
 will betray me.^{807 497,1}

24. Verily the son of the man *i e him of the*⁸⁰⁸
human race that is indeed the son goeth.^{493 809} As it
 hath been written concerning him. Nevertheless
 woe unto that man, by means of whom, the son
 of the man *i e him of the human race that is the*⁴⁹³

intended to be conveyed is, *He wishes information to this effect* ;
 hence the *Disarrangement*. See Rule 322,1.

806. *Stop*. The Sense here is not in my opinion, *The event is far from me*, that is, *is not likely to happen*, which is the Literal Sense ; but, *It is far from my intention to do it* ; hence the *Major Stop*. See Rule 184.

807. *This man will betray me*. Literally implies, *That Jesus would have no knowledge of the means by which the end was effected, and consequently, could not avoid it* ; hence the *Disarrangement*. See Rule 321.

808. *The Son of the man goeth*. Literally, *A compulsory act* ; whereas the Sense intended to be conveyed is to express, *That it is a voluntary act* ; hence the *Disarrangement*. See Rule 322,1.

809. *Stop*. The Sense here is not, *To the Means or Manner of effecting*, Thus, *The son of man goeth in the manner that is recorded*, which is the Literal Sense ; but, *To the Result effected*, Thus, *The*

811

son is betrayed, good it was for him, if that man
 812
 was not yet born.

25. Then Judas that betrays him having answered,
 806
 he said. Far from *doing* it I am master, he saith
 unto him, thou promised *to do it*.

26. Then the Jesus having taken the bread after
 495
 813
 their eating, and having given thanks, he brake, and
 ..
 was giving to the disciples, and said, take, eat, this
 814 815
ceremony my body i e my human existence exists to

man i e keeps in remembrance,

son of man doth go. This indeed is recorded of him; hence the
Major Stop. See Rule 184.

811. *The Son of man is betrayed*. Literally, *Actually taken by surprise*; whereas the Sense intended to be conveyed, *Is designed to be so taken*; hence the *Disarrangement*. See Rule 322,1.

812. *That man was not born*. Literally, *At any time*, that is *Never had existence*; whereas I conceive the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

813. *And having given thanks*. I admit that Griesbach regards the authorized Version, *Having blessed it*, as equal in authority to *Having given thanks*; but as St. Luke xxii. 19, and 1 Cor. xi. 24 both sanction, *Having given thanks*, St. Mark alone, *Bless*, I give preference to that reading; especially, as on the word *Bless* is built, and depend, important doctrines of faith.

814. *This ceremony*. It is quite possible for a Pronoun placed as it here is, to have relation to either one of two distinct Antecedents. Thus, *Take this bread, eat it, This bread is*; or, *Take this bread, eat it, This eating is*, but I am not aware that it is possible, with this context, for it to have any other Anterior Relation. For the Pronoun to have the relation, *This bread is*, it is indispensable that it be expressed in the Masculine Gender; and if the relation, *This eating is*, that it be expressed in the Neuter Gender; and this we find it is; and consequently, it does not admit of doubt, that the Relation of the

27. and having taken the cup, and given thanks he gave to them, saying, drink of it, all.

Pronoun *This*, is not to the bread, but to the eating of it ; hence my Paraphrase, *This Ceremony*.

815. *This my body exists*. The Records in Holy Scripture of our Blessed Lord's last supper are as follows, Mat. xxvi. 26, 30. Mark xiv. 18, 26. Luke xxii. 15, 24, and 1 Cor. xi. 23, 30. The Literal Sense of, *This eating my body exists*, is, *That this eating is actually necessary to the personal existence of Christ* ; whereas the Sense intended to be conveyed is, *That this eating exists to man Christ having had a body* ; hence the *Disarrangement*. See Rule 322,2, and my Paraphrase.

επι. *Its Usage and Sense*. Every scholar admits, That the Primary Sense of the Greek Auxiliary Verb is, *To be* ; that is, *To exist* ; and every scholar admits, That the Greek Auxiliary Verb, is used to express a different Sense. In, "*I am meek*," Mat. xi. 29—and "*I am a door*," John x. 7, the Greek Auxiliary Verb is admitted by all, to express different Senses. But where is to be found any Rule to determine, in which of the Senses any Author has used it ! As no rule exists, it follows, that every one considers, and considers justly, he has authority to regard it, as used to express that Sense, which in his own Private opinion, he considers it used to express.

But does experience sanction such a course ; does investigation determine, that there is no difference in any respect, in the circumstances of the use of the Auxiliary Verb, in either of the Senses ? does it determine, that in respect of either Sense, there is no Distinct Peculiarity, by which to fix the Particular Sense in which it is used ? and yet to render just such a conclusion, each of these points should not only be able to be established, but should actually have been established, before with justice, either could be admitted.

But so far from these points being established, they have not even so much as been investigated ; and therefore it is in vain to expect a correct conclusion in relation to either of them, till it be absolutely determined, either that no Peculiarities do exist ; or if existing, by determining and stating what those Peculiarities are. I shall therefore proceed to prove, not only, That there are circumstances Peculiar to each of the Senses, and invariably attendant on each, but also, what those Peculiarities are.

In the first place, then, I would direct attention to the Theory respecting the Sense. The Primary Sense of the Auxiliary Verb, expresses, *Existence* ; this necessarily implies in relation to others,

28. For this ceremony my blood i e death exists

 to man i e keeps in remembrance, the ceremony

Separate Individuality; and consequently, that the Individuality can never actually be, other than itself. We can say of it—It is true—It is lovely—It is strong—It is excellent &c. &c. &c.; but we cannot say of it—It is any other *Individuality*, except we mean thereby, It *Represents*, or is *Similar* to that other; for *Separate Individuality* cannot become, another *Separate individuality*, it can but *Represent* that other—To Represent, then, is a second Sense of the Auxiliary Verb; and as such, requires a *Peculiar*, or *Irregular Arrangement*. See my Rules;

Thus then it follows, 1st. That in no Sentence of *Regular Arrangement* and *Government*, there can be two *Existences* that are connected together by the Auxiliary Verb.

2ndly. That in every Sentence in which there are two *Existences* that are connected together by the Auxiliary Verb, the *Arrangement* must be *Irregular*, and the Sense expressed by the Auxiliary Verb must always be the secondary Sense.

To render Transubstantiation possible, it is necessary that the Pronoun *This*, should have been masculine. See Ephes i. 23 or some such word as *Substance* must have succeeded the Pronoun. What example can be produced, in which a Demonstrative Pronoun has relation to an *Existence*, where the Existence is no where actually specified; in all such cases, the relation of the Pronoun is to the circumstances, or something attendant on, or connected with the *Existence* or *Existences* that are specified.

The objection, That after consecration the bread cannot be referred to as bread, may be estimated, by 1 Cor. xi. 26. *The bread this*, that is, *The bread thus consecrated*.

According to St. Paul 1 Cor. xi. 24 the words, *Take, eat*, are not necessary to the account.

It is truly painful, on such a subject, to find a learned divine of the present day, putting aside the consideration of an important part of this subject, by asserting "Nor is there any case in Holy Scripture in which, being figurative, it is not indicated in the context that it is figurative." Since the reverse of this proposition is far nearer the truth. As the error of this proposition, and consequently of the whole of this Divine's argument on this part of the subject, cannot exist in opposition to a single actual example, I shall content myself with the production of one passage of Holy Scripture, Matthew xii. 50. "*The same is my brother, and sister, and mother*," which is a direct contradiction to his assertion.

of the New Testament that *unrestrictedly flows*
i e is unrestrictedly instituted for many, for re-
 818.

The same learned Divine contends for the Particular spiritual presence of our Blessed Lord in the bread and wine, but he does not explain what is meant by, *This is my body which is broken for you*; was it our Blessed Lord's Spiritual body that was broken for us?

In my opinion, *Keeps in remembrance my body* is intended to express, *Keeps in remembrance my having had a human existence*.

816. "This Ceremony, my blood exists to man *i e keeps in remembrance*, the ceremony of the New Testament that *unrestrictedly flows* for many for remission of sins." See Note 815. The record in St. Mark corresponds with that in St. Matthew, except that it omits the last clause. St. Luke thus records it, "This ceremony, the cup part, the New Testament through my blood exists to man, *i e keeps in remembrance*, the ceremony that Irresistibly flows *i e is unrestrictedly instituted* in the place of you. St. Paul thus records it, This ceremony, the cup part, the new covenant exists through the my blood *i e in blood that is mine*."

"The ceremony of the New Testament that *unrestrictedly flows* for many." It is not possible in accordance to the usage in Greek, that the Article, St. Luke xxii. 20, commencing the clause, *That flows for you*, can have reference thus, *That blood that flows for you*, had it had such reference, it must have been in the Dative Case; hence my Paraphrase, Ceremony, in each of the records.

In St. Paul's record, had "Through the my blood," been, "Through the blood of me," it would have implied, that there were at least two covenants in his blood, the newest of which was referred to; hence the Peculiar Government there.

817. *That unrestrictedly flows for many*. Literally, *Not requiring the assent of the party*; whereas the Sense intended to be conveyed is, *Not rejecting any person that accepts it*; hence the Disarrangement. See Rule 321.

818. *For remission of sins*. Had the Sense here conveyed, had reference to the object for which the ceremony was instituted, *For obtaining the remission of sins*, the Preposition *Περί*, and not *εις*, would have been expressed. The Preposition *εις*, has reference to the result obtained, which result, if actually obtained, requires the expression of the Article before the word *Remission*; the omission of it therefore shews, that the Sense conveyed, is other than the Literal Sense. See Rule 101. *It does not obtain remission*, but, *An assurance that sins are remittable*; hence my Paraphrase.

mission of sins *i e* for an assurance that sins are
⁸¹⁹
remittable.

29. *I say it keeps in remembrance my blood.*
For I declare unto you, that I should not have
drank from now, after this ³³³*ceremony* ⁸²⁰of the fruit
of the vine, until *i e* ^{820,1}before that day. When it
i e ⁸²¹after this ceremony the fruit of the vine I should
drink by means of you fresh, in the kingdom of
my father.

30. then having sung an hymn, they went out into
the mount of the ^{497,4}Olives.

31. Then the Jesus saith unto them, all ye will
cause scandal to me, during this night. For it hath
been written, I will smite the shepherd, and the
sheep of the flock shall be scattered abroad.

32. But I will go before you, into the Galilee,
.....⁴⁹⁵.....
after the *act*, me to have been raised again.
.....

820. *After this ceremony.* A ceremony performed at a Feast,
restricted to a particular day in each year ; Are christians oftener to
celebrate it ?
820,1. *Stop.* The Sense here is not, *That he personally should*
do it, which is the Literal Sense ; but, *When the thing should be*
done for him ; hence the *Major Stop*. See Rule 184.
821. *By means of you.* Observe the Preposition employed is not
συν.

33. Then the Peter having answered, he said unto him, though ⁸²²all shall be offended with thee. Yet I never will be offended,

34. the Jesus said unto him. ^{497,8}Verily I say unto thee, that in this the ²²⁷night, ^{822,1}thrice thou wilt deny me, before cock to have crowed,

35. the Peter saith unto him, though it should behove me, with thee to have died, I will not deny thee. And in like manner also all the ⁸²³disciples ⁸²⁴spoke. ^{497,4}

36. Then the Jesus cometh with them, unto a place being called Gethsemane, and commands the disciples, abide for him, until when, having departed, I should pray yonder,

822. *Though all men shall be offended.* Literally, *This does not admit of any exception*; whereas the Sense intended to be conveyed is, *That although speaking generally all should be offended*; hence the *Disarrangement*. See Rule 322,1.

822,1. *Thrice thou wilt deny me before cock to have crowed.* Literally, *Before any cock crows*; whereas the Sense intended to be conveyed has reference, I conceive, *To a period of time having come, that was denominated cock crow*; hence the *Disarrangement*. See Rule 321. See Whitby.

823. *I will not deny thee.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Deny concerning thee*; hence the *Disarrangement*. See Rule 321.

824. *All the disciples spoke.* Literally, *All so uttered*; whereas the Sense intended to be conveyed is, *All assented thereto*; hence the *Disarrangement*. See Rule 322,1.

37. then having taken the Peter and the two sons of Zebedee, he began to be sorrowful and very ^{497,4} heavy.

38. And the Jesus saith unto them, exceedingly ^{322,2} sorrowful my soul is unto death, tarry here and watch with me,

39. and having gone farther a little, he fell on his ^{518,2} face, praying and saying, my father, if possible it be, ^{824,1} pass by from me this cup. Nevertheless not as I will, but as thou,

40. then he cometh to the disciples, and findeth ^{497,1} them sleeping, so he saith unto the Peter. So ye are not able one hour to have watched with me,

41. watch and pray, in order that ye should not ^{824,2} have entered into temptation. Verily the spirit ^{497,6} willing *it is*. But the flesh weak *it is*.

42. Again, *that is*, for a second time, having

824,1. *Stop.* The Sense here is not, *I say, take it from me, notwithstanding I desire that not as I will, but as thou wilt all things shall be done*, which is the Literal Sense; but, *I ask thee to take it from me; notwithstanding I desire thee to grant in preference, what thou wilt, and not what I will*; hence the *Major Stop*. See Rule 184.

824,2. *Stop.* The Sense here is not, *Verily the spirit is willing to enter into temptation*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

departed, he prayed, saying, my father,^{518,2} if it be not possible for this the cup²²⁷ to have passed from me, except it I should have drunk, be done thy will,

43. Then having come, he finds them again sleeping. For their eyes⁸²⁵ were, having been heavy,

44. and having left them, having departed again, he prayed for a third time,^{825,1} having said the it^{497,4} word.
.....

45. Then he cometh to his disciples, and saith unto them, sleep the henceforth and take rest.^{497,3} Behold the hour has drawn near, that the son of the man⁴⁹³ i e him of the human race that is the son is⁸²⁶
..... betrayed into hands of sinners.
.....

46. arise, we should go hence.^{497,3} Behold he that betrays me has drawn near,

825. *Their eyes.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *They were sleepy*; hence the *Disarrangement*. See Rule 321.

825,1. *Having said the it word.* His saying the same word was no proof that he did it for the third time, which the Literal Sense here requires that it should be; hence the *Disarrangement*. See Rule 321.

826. *That the son of the man is betrayed.* Literally, *Is taken unawares*; whereas the Sense intended to be conveyed is, *Is sought to be so taken, and apparently is so*; hence the *Disarrangement*. See Rule 322,1.

47. and still of him speaking.^{497,3} Behold, Judas, one of the twelve, came, and with him, a great multitude, with sword and staves, from the Chief Priests and Presbyters of the people.

48. Now he that betrays him, gave them a sign, saying, whomsoever I should have kissed, he it is, hold fast him,

49. and forthwith having come to the⁴⁹¹ *human form* of Jesus, he said, hail master, and kissed him.

50. Then the⁴⁹⁶ Jesus said unto him, friend, on
.....^{497,4}.....
account of what, art thou come. Then having come, they laid the hands, on the Jesus, and took him,

51. and behold one of them that was with Jesus, having stretched out the hand, he drew his sword, and having smote the servant of the high priest, he
^{828 497,4}
smote off his ear.
.....

52. Then the Jesus said unto him, put up again⁸²⁹
thy sword, into its place. For all that take a sword,
.....
with a sword, they will perish,

828. *His ear.* Literally implies, *That he had but one ear*; hence the *Disarrangement*. See Rule 321.

829. *Thy sword.* Literally, *His own property*; whereas the Sense intended to be conveyed is, *The sword he was then using*; hence the *Disarrangement*. See Rule 321.

53. verily dost thou think, that I am not able now to have prayed to my father, and he will presently give me more than twelve legions of angels.

54. But then how should the scriptures have been fulfilled, so thus it is necessary to have been,

55. in that the hour,²²⁷ the Jesus said to the multitudes, as against a thief, came ye out with swords and staves to have taken me, by day, with you, I was sitting, teaching in the temple, and ye laid not hold on me.

56. But all this was done, in order that the scriptures of the prophets should have been fulfilled.^{497,4} Then all the disciples having forsaken him, they fled.

57. And they that laid hold on the Jesus, they led away to Caiaphas the high priest.^{829,1} Where the Scribes and the Presbyters⁸³⁰ were assembled.

829,1. *Stop.* The Sense here is not, *To Caiaphas the high priest's palace where the Scribes &c. where*, which is the Literal Sense; but, *To Caiaphas, who was in a place where &c.*; hence the *Major Stop.* See Rule 184.

830. *Where the Scribes and the Presbyters were assembled.* Literally, *The entire body of them*; whereas the Sense intended to be conveyed is, *An assembly composed of men that were Scribes and Presbyters*; hence the *Disarrangement.* See Rule 322,1.

831

58. But the Peter was following him, at a distance, unto the palace of the high priest, and having entered in, he was sitting with the servants to have seen the end.

831,1

59. Now the high priest, and the Presbyters, even all the council were seeking false witnesses, against the Jesus, that they should have put to death him,

832

60. but they did not find after many false witnesses having come. But at last two false witnesses having come,

61. they said, this *man* said, I am able to have destroyed the temple of the God, and in three days, to have built it,

62. then the high priest having arisen, he said

831. *But the Peter was following him at a distance.* Literally, *Was keeping him in view*; whereas the Sense intended to be conveyed is, *Accompanied those that told him*; hence the *Disarrangement*. See Rule 322,1.

831,1. *The high Priests and the Presbyters, even all the council were seeking.* Literally, *Each was actively doing what is stated*; whereas the Sense intended to be conveyed is *Passive, They desired to effect that end*; hence the *Disarrangement*. See Rule 322,1.

832. *That they should have put to death him.* Literally, *Personally perform what is stated*; whereas the Sense intended to be conveyed is, *Cause him to be put to death*; hence the *Disarrangement*. See Rule 321.

unto him, nothing repleist thou, something these
⁸³³
men witnessed against thee.

.....⁸³⁴.....
 63. But the Jesus was silent, then the high priest

 having answered, he said unto him, I adjure thee, by
 the God that liveth, in order that thou shouldst have
⁴⁹⁶^{322,2}
 declared unto us, whether thou the Christ, the son

 of the God art,

64. the Jesus saith unto him, thou *hast* declared
^{834,1}
that I am. Over and above *a mere answer* I declare
 unto you, after now, ye shall see the son of the man
⁴⁹³
i e him of the human race that is the son sitting on
 right hands of the power *that governs*, and coming in
^{497,4}
 the clouds of the heaven.

⁸³⁶
 65. Then the high priest rent his clothes, saying,

833. *Witnessed against thee.* Literally, *This would be a declaration of the high priest's belief of what had been witnessed*; whereas the Sense intended to be conveyed is, *Some charges have been brought against thee*; hence the *Disarrangement*. See Rule 321.

834. *The Jesus was silent.* Literally, *Actively did something*; whereas the Sense intended to be conveyed is *Passive, He kept from doing anything*; hence the *Disarrangement*. See Rule 322,1.

834,1. *Stop.* The Sense here is not, *Notwithstanding I declare unto you*, which is the Literal Sense, but as it is in the Paraphrase; hence the *Major Stop*, See Rule 184.

836. *Then the High Priest rent his clothes.* Literally, *Tore them*; whereas the Sense intended to be conveyed is, *He performed a ceremony that was so designated*; hence the *Disarrangement*. See Rule 322,1.

verily he blasphemed, what farther have we need of
 witnesses, behold now, ye heard his blasphemy,

66. what decreeth you. Then the *men* having
 answered, they said, obnoxious to death he is.

67. Then they spat in his face, and buffeted
 him. Even the *men* smote with the palms of the
 hand,

68. saying, prophesy unto us O Christ, who is he
 that smote thee.

69. Now the Peter without was sitting in the
 palace, and having come unto him, one, a damsel,
 saying, verily thou wast with Jesus of the Galilee.

70. But the *Peter* denied before them all, saying,
 I have not known, what thou sayest.

71. Then another *woman* saw him he having gone
 out into the porch, and saith unto them that were
 there, verily this *man* was with Jesus of the
 Nazareth,

837. *Have we need.* Literally, *The evidence that had been given was no longer required*; whereas the Sense intended to be conveyed is, *That no additional witness was required*; hence the *Disarrangement*. See Rule 321.

838. *Decreeth you.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *What do you advise to be decreed*; hence the *Disarrangement*. See Rule 321.

72. and again he denied with an oath, verily I have not known the man.

73. and after awhile, they that had stood by having come, they said to the Peter.^{838,1} Surely also thou, of them, art. For indeed thy speech maketh manifest⁸³⁹ thee.^{497,4}
.....

74. Then he began to curse and to swear, verily I have not known the man, and immediately cock^{822,1} crew,
.....

75. then the Peter was reminded of the word of the Jesus having declared unto him, that thrice thou^{822,1} wilt deny me before cock to have crowed, and having gone out, he wept bitterly.
.....

CHAPTER XXVII.

1. Then a united council, all the Chief Priests and⁴⁹⁵ the Presbyters of the people held after morning having come against the Jesus for to have put to death him,

838,1. *Stop.* The Sense here is not, *That all that stood by spoke what is here stated*, which is the Literal Sense; but, *By their silence they signified their assent to it*; hence the *Major Stop*. See Rule 184.

839. *Maketh manifest thee.* Literally implies, *Absence of all doubt*; whereas the Sense intended to be conveyed is, *Strong evidence*; hence the *Disarrangement*. See Rule 321.

2. and having bound him, they led away and delivered him to Pontius Pilate the governor.^{497,4}

3. Then Judas that betrays him having seen, that he was condemned, having repented, he brought again the thirty pieces of silver to the Chief Priests and the Presbyters,

4. saying, I sinned, having betrayed innocent blood.⁴⁹⁴ But the *council* said, what, to us *is it*, thou shalt look after *that*,

5. then having cast down the pieces of silver, in the temple, he departed, and having gone out, he hanged himself.

6. Then the Chief Priests having taken the silver pieces, they said, it is not lawful to have put them,^{839,2} into the treasury. Because price of blood it is.

7. and having held a council, they bought with them the field of the potter, for burying the^{839,3} strangers.

839,2. *Stop.* The Sense here is not, *That the pieces of money under no circumstances might be received into the treasury, which is the Literal Sense*; but, *Not when presented on the account here specified*; hence the *Major Stop*. See Rule 184.

839,3. *Stop.* The Sense here is not, *That the field was called the field of blood, because it was used for burying strangers, which is the Literal Sense*; hence the *Major Stop*. See Rule 184.

8. Wherefore that field was called a field of blood,
^{497,4}
 unto the this day.

9. Then was fulfilled that that was spoken by
 means of Jeremy the prophets declaring, and they
 took the thirty pieces of silver, the price of him that
 had been valued, whom they valued from sons of
 Israel,

10. and gave them, for the field of the potter. ^{497,1} As
 God prescribed by me.

11. Then the Jesus stood before the governor,
⁸⁴⁰
 and the governor interrogated him, saying, thou the
^{322,2} king of the Jews art. ⁴⁹⁶ And the Jesus said unto him,
 thou sayest.

12. but nothing he answered in the act him to
⁸⁴²
 have been accused by the Chief Priests and the
^{497,4}
 Presbyters.

840. *Then the Jesus stood before the Governor.* Literally, *Expressly before him*; whereas the Sense intended to be conveyed is, *At his tribunal*; hence the *Disarrangement*. See Rule 322,1.

842. *Nothing he answered.* Literally, *He actively did nothing*; whereas the Sense intended to be conveyed is, *He did not answer any thing*; hence the *Disarrangement* of the word *Nothing*. See Rule 322,1. *He made no answer at the time of the act*, which is the *Literal Sense*; but *in relation to the act*; hence the *Disarrangement* of the Verb. *In the act him to be accused.* Literally implies, *Something particular in respect of him in the accusation*; whereas the Sense intended to be conveyed is, *In the act to be*

13. Then the Pilate saith unto him, thou dost not hear, many things against thee they witness,

14. but he answered not him, to neither *of the accusations* one word, as to wonder the governor greatly.

15. Now at feast, the governor had been accustomed to release one unto the people, a prisoner, whom they were desiring.

16. And they were holding then a notable prisoner being called Barabbas.

17. So ⁴⁹⁵the Pilate said unto them after their

 having been gathered together, what do ye desire,

 shall I have released unto you Barabbas, or Jesus that is called Christ.

18. For he had known, that through envy, they delivered him.

19. Then his wife sent unto him after his having
⁴⁹⁵.....
 sat down on the judgment seat, saying, not one

matter for condemnation exists for thee, but for that
just man. For many things I suffered this day in a dream, on account of him.

accused, in which he was the party accused; hence the Disarrangement of the Pronoun Him. See Rule 321.

20. But the Chief Priests and the Presbyters per-⁸⁴³
 suaded the multitudes, in order that they should have
⁸⁴⁴
 asked for the Barabbas. And destroy the Jesus.

21. Then the governor having answered, he said
 unto them, which will ye of the two, I shall release
 unto you. And the *men*⁴⁹⁴ said Barabbas,

22. the Pilate saith unto them. Then what shall
 I do with Jesus that is called Christ, all say unto
 him, be crucified.

23. Then the governor said.⁸⁴⁵ Because of what evil
 he effected. But the *multitude* more were crying out,
 saying, be crucified.

24. And the Pilate having seen, that nothing he
 prevails, but rather a tumult is made,⁸⁴⁶ having taken

 water, he washed the hands, before the multitude,

843. *But the Chief Priests and the Presbyters &c.* Literally, *As a body they so acted*; whereas the Sense intended to be conveyed is, *Men who were of these bodies so acted*; hence the *Disarrangement*. See Rule 322,1.

844. *And destroy the Jesus.* Literally, *Personally effect his destruction*; whereas the Sense intended to be conveyed is, *Cause him to be destroyed*; hence the *Disarrangement*. See Rule 321.

845. *Then the governor said.* Literally, *Declared for what evil he inflicted the punishment*; whereas the Sense intended to be conveyed is, *An enquiry on account of what evil he should inflict the punishment*; hence the *Disarrangement*. See Rule 322,1.

846. *But rather a tumult is made.* Literally, *Arose*; whereas the Sense intended to be conveyed is, *Was likely to arise*; hence the *Disarrangement*. See Rule 322,1.

saying, innocent I am of the blood of this just *person*,
ye shall look after that,

25. then all the people having answered, they said,
his blood *be* on us and on our children. ^{497,4}

26. Then he released unto them the Barabbas.
And having scourged ⁸⁴⁷ the Jesus, he delivered, in order
.....^{497,4}
that he should have been crucified.

27. Then the soldiers of the governor having taken
the Jesus, into the common hall, they gathered unto
him all the band,

28. and having stripped him, they put on him a
scarlet robe,

29. and having plaited a crown, of thorns, they
put on his head, and a reed, in his right hand, and
having bowed the knee before him, they were mock-
ing him, saying, hail, the King of the Jews,

30. and having spit upon him, they took the reed,
and were smiting on his head,

31. and after they were mocking him, they took
off from him the robe, and put on him his raiment,
and led away him, with the *intent* to have crucified.

847. *Having scourged the Jesus.* Literally, *Personally done so* ;
whereas the Sense intended to be conveyed is, *Caused him to be*
scourged ; hence the *Disarrangement*. See Rule 321.

32. And coming out, they found a Cyrenian man
⁸⁴⁸
 by name Simon, they compelled this *man*, in order

 that he should have borne his cross,

33. and having come unto a place being called
 Golgotha, which is, being called for a skull, a place,

34. they gave him to have drunk, vinegar, with
 gall, having been mingled, but having tasted, he was
 not willing to have drunk.

35. And having crucified him, they parted his gar-
 ments, casting a lot,

36. and sitting down, they were watching him
 there,

37. Then they set up over his head his accusation
 having been written, this Jesus the ^{322,2} King of the
^{497,4} Jews is.

38. At that time two thieves are crucified with
 him, one, at right hands, and one, at left hands.

39. Then they that pass by, were reviling him,
 wagging their heads,

40. and saying, thou that destroyest the temple,

848. *They compelled this man.* Literally implies, *That the man resisted*; whereas the Sense intended to be conveyed is, *They required him to do it, and he did it*; hence the *Disarrangement*. See Rule 321.

and in three days, buildest, save thyself, if a son thou art of the God, come down from the cross.

41. And likewise also the Chief Priests mocking with the Scribes and *the* Presbyters, they said,

42. he ⁸⁴⁹saved others, is he able ²¹⁰himself to have saved, if a king of Israel he is, come down now from the cross, and we will believe in him,

43. he hath trusted in the God, deliver now him, if he desires him. For he said, verily a son of God ^{849,1}I am.

44. And the it also the thieves that were crucified with him, were casting in teeth of him.

45. Now from six hour, darkness there was over all the land, unto ninth hour.

46. And about the ninth hour, the Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, this is, O God of me, O God of me, why ²¹⁰forsaked thou me.

47. and some of them that there had stood, having heard, said, surely ²¹⁰Elias this man calls,

849. *He saved others.* Literally, *An affirmation that he did so*; whereas the Sense intended to be conveyed is, *He professes to have saved others*; hence the *Disarrangement*. See Rule 321.

849,1. *Verily a son of God I am.* Literally, *All men are this*;

48. and straightway one of them having run, and
^{849,2} taken a sponge. And having filled with vinegar, and
 put on a reed, he was giving to drink him.

49. But the others said, let be, we should have
^{849,3}
 seen, if Elias cometh, going to save him.

50. Then the Jesus again having cried with a loud
 voice, he yielded up the spirit,

51. and behold the veil of the temple was rent
⁸⁵⁰
 in two, from top, to bottom, and the earth was
⁸⁵⁰
 shaken, and the rocks were rent,
⁸⁵⁰.....

52. and the graves were opened, and many bodies
⁸⁵¹
 of saints that had been asleep was raised,

whereas the Sense intended to be conveyed is, *I am in some especial manner this*; hence the *Disarrangement*. See Rule 321.

849,2. *Stop*. The Sense here is not, *That he ran and took a sponge, and after that he filled it with vinegar*, which is the Literal Sense; but, *Merely the facts, that a sponge was taken, and that it contained vinegar, without particularizing when or by whom it received the vinegar*; hence the *Major Stop*. See Rule 184.

849,3. *But the others said*. Literally, *Gave actual utterance*; whereas the Sense intended to be conveyed is, *Probably, one uttered, and others assented thereto*; hence the *Disarrangement*. See Rule 322,1.

850. *And behold the veil of the Temple was rent*. Had the *Arrangement* here been *Regular*. See Rule 322,1. I conceive it would have implied, That the various events specified in this and the following verse, were necessary consequences of the event recorded in verse 50; hence the *Disarrangement* here.

851. *And many bodies of saints that had been asleep was raised*. See the preceding Note, in explanation of the *Disarrangement* here; and in explanation of the *Peculiar Government* of the Verb. I would observe, that I consider the cause of the *Irregularity* to be,

53. and having come out of the graves, after his resurrection, they went into the holy city, and were made apparent unto many.

54. Now the centurion and they that were with him watching the Jesus, having seen the earthquake and the things that happened, they were afraid greatly, saying. Truly a son of God this ^{851,1} *man* was. ^{849,1}

55. And many women were there, at a distance, beholding, which followed the ⁴⁹¹ *human form* of Jesus, from the Galilee, ministering unto him,

56. among whom, there was, Mary the Magdalene, and Mary the mother of the James and ^{851,2} Joses, and the mother of the sons of Zebedee.

57. Now there came after evening having come, ⁴⁹⁵ a rich man, from Arimathea, the name Joseph, who also himself was a disciple to the ⁴⁹¹ *human form* of Jesus,

the fact, *That the actual bodies are not raised*, the Saints being then raised with their Incorruptible and Immortal bodies; hence the *Peculiar Government*. See Rule 382.

851,1. *Stop*. The Sense here is not, *A real son of God he is*, which is the Literal Sense; but, *Without doubt, this man is a son of God*; hence the *Major Stop*. See Rule 184.

851,2. *Mary the mother of the James &c.* Had Mary been Literally the actual mother of the James &c. here referred to, the

58. he having gone to the Pilate, begged the body
of the Jesus. ^{497,4} Then ^{851,3} the Pilate commanded to have
.....
been delivered the body,

59. and the Joseph having taken the body, he
wrapped it in a clean linen cloth,

60. and laid it, in his new tomb, which he hewed
out in the rock, and having rolled a great stone to
the door of the tomb, he departed.

61. And there was there, Mary the Magdalene,
and the other Mary, sitting over against the
sepulchre.

62. Now the Chief Priests and the Pharisees were
⁸⁵².....
come together unto Pilate the next day which is
.....
after the preparation,
.....

63. saying, sir we were mindful, that that *man*
the deceiver said, yet living, within three days, I
shall be raised again.

64. Therefore command to have been made sure

Arrangement would not I think have been *Irregular*; hence the
Disarrangement. See Rule 321.

851,3. *The Pilate commanded*. Literally, *Actually gave the*
order; whereas the Sense intended to be conveyed is, *Sanctioned*
the order being given; hence the *Disarrangement*. See Rule 322,1.

852. *Now the chief Priests and the Pharisees &c*. Literally, *The*
day following what is recorded in the preceding verse; whereas the
Sense intended to be conveyed is, *The day after the Preparation*;
hence the *Disarrangement*. See Rule 321.

the sepulchre, until the third day.^{852,1} Lest his disciples having come, they should have stole away him, and have said to the people, he was raised from the dead, so the last error will be worse than the first,

65. the Pilate said unto them, ye have a watch, depart, make sure, for ye have known *my decree*.

66. So the *men* having departed, they made sure the sepulchre, having secured the stone, by the guard of soldiers.

CHAPTER XXVIII.

1. And after end of Sabbaths, Mary the Magdalene and the other Mary came⁴⁹⁵ in the dawning unto
the day one after Sabbaths to have seen the se-

 pulchre,

2. and behold an earthquake there was, great. For an angel of God having descended from heaven, having come, he rolled back the stone, from the door, and was sitting upon it.

3. And his countenance was like lightning, and his raiment *was* white as snow.

852,1. *Stop*. The Sense here is not, *Lest the particular specified should occur*, which is the Literal Sense; but, *Lest any thing of that character should happen*; hence the *Major Stop*. See Rule 184.

4. And from the fear of him, the keepers were disturbed, and dead *men* became as.

5. But the angel having answered, he said unto the women. ^{662,1} Be not afraid, ye. For I have known, ⁸⁵³ that ye seek Jesus that has been crucified,

6. he is not here. ^{497,2} For he was raised. ^{497,5} As he said, ^{853,1} come, see the place. Where the Lord was laying,

7. and quickly having been departed, tell his disciples, that he was raised from the dead, and behold he goeth before you, into the Galilee. ^{853,2} There ²¹⁰ will ye see him. ^{497,3} Lo I told you,

8. and having departed quickly from the sepulchre, with fear and great joy, they ran to have brought word to his disciples.

9. And as they were going to have told his disciples, then behold ⁸⁵⁴ the Jesus met them, saying, Hail.

853. *Ye seek Jesus that has been crucified.* Literally, *Ye seek a crucified Jesus*; whereas the Sense intended to be conveyed is, *Ye seek Jesus, even him that was crucified*; hence the *Disarrangement*. See Rule 321.

853,1. *Stop.* The Sense here is not, *Any place in which the Lord had laid*, which is the Literal Sense; but, *Is restricted to the place pointed out in the Context*; hence the *Major Stop*. See Rule 184.

853,2. *Stop.* The Sense here is not, *In the Galilee ye will see him*, which is the Literal Sense; but see ver. 9, *In the way there*; hence the *Major Stop*. See Rule 184.

854. *Behold the Jesus met them.* Literally, *What is stated*;

But the *women* having come, they laid fast hold of
⁸⁵⁵his feet, and prostrated themselves before him. ^{497,4}

..... ^{662,1}
 10. Then the Jesus saith unto them. Be not
 afraid, depart, tell my brethren, in order that they
 should have gone into the Galilee, for there will they
²¹⁰.....
 see me.

11. And behold some of the watch having come
 ⁴⁹⁵.....
 into the city after their having departed, they shewed

 unto the Chief Priests all things that were done.

12. then *they* having assembled with the Presby-
^{855,1}ters. And *they* a council having held, ⁸⁵⁶large money

 gave unto the soldiers,

13. saying, say, that his disciples by night having
 come, they stole him after our being asleep,

14. and if this should have been heard by the
 ^{856,1}.....

whereas the Sense intended to be conveyed is, *What appeared to them to be such*; hence the *Disarrangement*. See Rule 322,1.

855. *His feet*. Literally, *The extremity of the leg alone*; whereas the Sense intended to be conveyed is, *The leg and foot*; hence the *Disarrangement*. See Rule 321.

855,1. *Stop*. The Sense here is not I conceive, *That the council was attended both by the Chief Priests and the Presbyters*, which is the Literal Sense here; but, *Only by one of these bodies*; hence the *Major Stop*. See Rule 184.

856. *Large money gave unto the Soldiers*. Literally, *Pieces of great dimensions*; whereas the Sense intended to be conveyed is, *Large in accumulated amount*; hence the *Disarrangement*. See Rule 322,1.

856,1. *And if this should have been heard*. Literally, *What*

governor, we will persuade him, and so will make⁸⁵⁷
 you secure.

15. Then the *soldiers* having taken the money,
 they did as they were taught, and this^{857,1} saying was
 commonly reported among the Jews, until the this
 day.

16. But the eleven^{857,2} disciples were departed into
 the Galilee, into the mountain. Where the Jesus
 appointed them,

17. and having seen him, they prostrated them-
 selves before him. Though the⁴⁹⁴ *eleven* doubted,

18. but the Jesus having come, he spoke unto
 them, saying, all power was given to me, in heaven,
 and on earth,

is stated; whereas the Sense intended to be conveyed is, *Should be noticed by the Governor*; hence the *Disarrangement*. See Rule 321.

857. *And so will make you secure*. Literally, *In relation to every danger*; whereas the Sense intended to be conveyed is, *In relation to the subject specified in the context*; hence the *Disarrangement*. See Rule 321.

857,1. *And this saying was commonly reported*. Literally, *These particular words*; whereas the Sense intended to be conveyed is, *Words of that character*; hence the *Disarrangement*. See Rule 321.

857,2. *But the eleven disciples were departed*. Literally, *Had arrived in Galilee*; whereas the Sense intended to be conveyed is, *Were proceeding towards Galilee*; hence the *Disarrangement*. See Rule 322,1.

857,3. *Stop*. The Sense here is not, *The mountain in which*

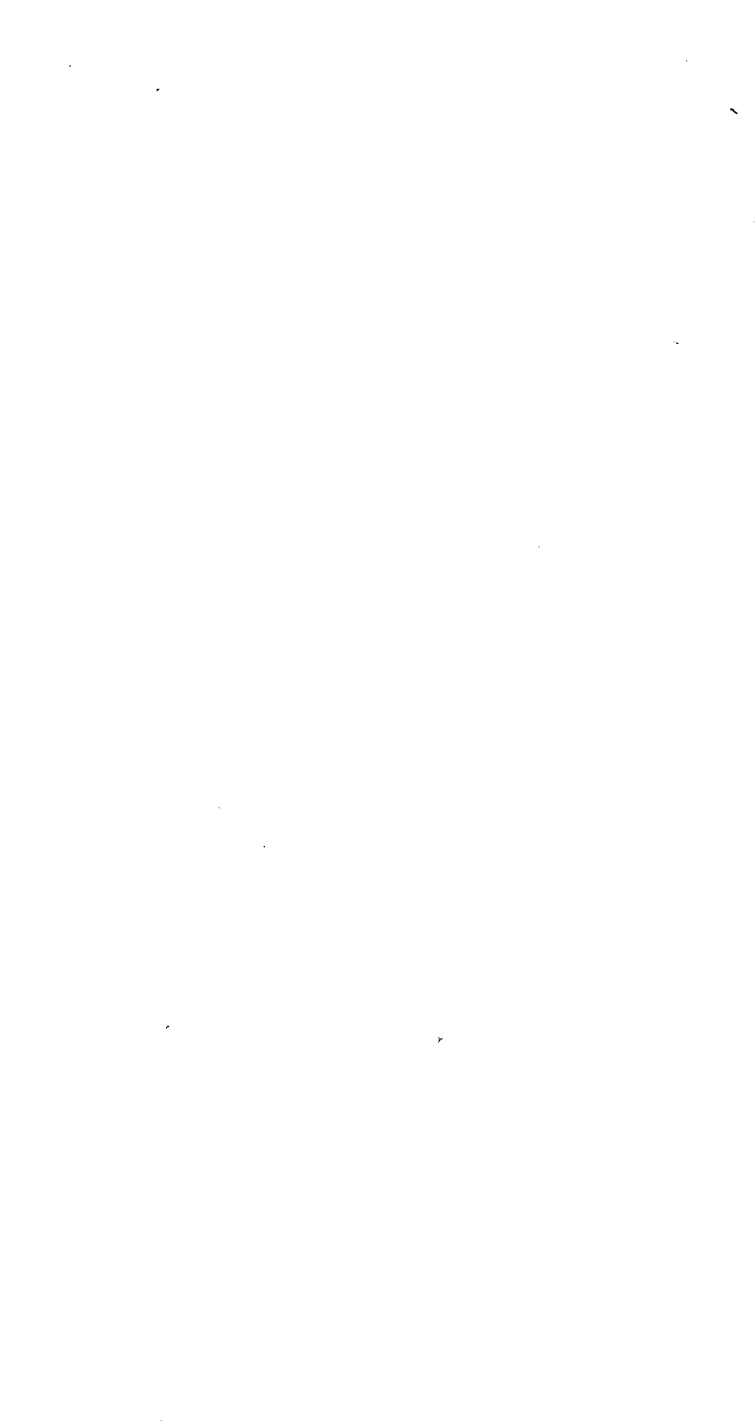
19. having departed, make disciples all the nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Spirit,

20. teaching them to observe all things, whatsoever I commanded you, for lo I, together with you ⁸⁵⁸ *i e as well as you*, exist all the days, unto the end of the world.

Jesus appointed them to be his disciples, which is the Literal Sense ; hence the *Major Stop*. See Rule 184.

858. *Exist*. Observe it is not, *I exist with you*. To express the Received Translation, the Pronoun *I*, must have been *Arranged* after the Verb. See Rule 322,2 ; observe also, that the Preposition used is not *συν*, but *μετα*, which expresses only *Partial Participation* ; hence, *As well as*, See Rom. vi. 4.

THE ENGLISH VERSION.



P R E F A C E.

THE true object in a Literal Translation ought to be, To express the Sense of the Original, in the actual Significations of the words of the Original, and in the Form of Expression, and Mode of Thought, proper to the Language of the Original. The true object in a Version in a different Language to the Original ought, *alone*, to be, To express the Sense of the Original, in the Form of Expression, and Mode of Thought, proper to the Language of the Version. Thus all that is *absolutely* omitted, or that is *necessarily* implied in the Original, may, and often must, be expressed in a Version; but such additions may never be made, *only*, with the Object of Defending, Justifying, or in any way adding to, the Sense of the Original, unless they are marked as not being in the Original; such additions expressing the opinion of the Author, not of the Original, but of the Version.

In the following Versions, however, I have so far departed from what is stated above, as to follow the Received English Translation, in all respects, in which, in my opinion, the Sense of the Original is not Materially changed. I have been induced to do this, in order not necessarily to disturb holy impressions and associations; and that the minds of those, whose duties preclude the appropriation of much time to study, may not be occupied in investigations of no real importance.

AN
ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO ST. MATTHEW.

CHAPTER I.

1. An abridged record of the generation of that Jesus Christ that is a son of David, a son of Abraham,

2. Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judas and his brethren ;

3. And Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ;

4. And Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;

5. And Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ;

6. And Jesse begat David the king ; and David the king begat Solomon of her that had been the wife of Urias ;

7. And Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ;

8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon,

12. And after they were brought away to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17. I say, an abridged record. For all the generations here recorded from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

18. Now the birth of this Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they were married, she

was found with child without blemish to her reputation.

19. And Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20. And while he thought on these things, behold, an angel of God was represented to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her exists without blemish to her reputation.

21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people for their sins.

22. And all this hath happened, in order that it should be fulfilled which was spoken of the Lord by the prophets saying,

23. Behold, a virgin, shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, God with us.

24. Then Joseph being raised from sleep, did as the angel of God had bidden him, verily he took unto him his wife:

25. Yet was not knowing her, till she had brought forth her first born son; and he called his name Jesus.

CHAPTER II.

1. Then after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where the Christ should be born.

5. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people the Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently, what time the apparent star appeared.

8. And he sent them to Bethlehem; and said, Go diligently, and search for the young child; and when ye have found him, bring me word again, that even I having come, I may worship him.

9. Then when they had heard the king they departed: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house,

they saw the young child, with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

12. But being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13. And when they were departed, behold, an angel of God apparently appeareth unto Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there, until probably I bring thee word : for Herod will seek the young child, to destroy him.

14. And when he arose, he took the young child, and his mother by night, and departed into Egypt :

15. And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophets saying, Out of Egypt have I called my son.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophets saying,

18. In Rama was there a voice heard, lamentation,

and weeping, and great mourning, Rachael weeping for her children, and would not be comforted, because they are not.

19. But when Herod was dead, behold an angel of God appeared in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.

21. Then he arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was terrified at going thither ; and being warned of God in a dream, he turned aside into the parts of Galilee :

23. And came and dwelt in a city called Nazareth : so warned, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

1. In those days came John the Baptist, preaching in the wilderness of Judea,

2. And saying, Repent ye ; for the kingdom of the heavens is at hand.

3. For this is he that was spoken of by the prophet Esaias saying, A voice of crying in the wilderness, Prepare the way of God, make his paths straight.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Verily bring forth fruits meet for the repentance you profess :

9. For ye should not think to say for yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. Verily now indeed the axe lies at the root of the trees ; but every tree which bringeth not forth good fruit, is hewn down, and cast into a fire.

11. I indeed baptize you with water upon repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with a spirit freed from guilt, and so with brilliant light.

12. Whose fan is in his hand, so he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

13. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ?

15. And Jesus answering, said unto him, Suffer it to be so now : for in this manner it is becoming in us to fulfil all righteousness. Then he suffered him.

16. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17. And, lo, a voice from heaven, saying, This is my son that is beloved, with whom I have been well pleased.

CHAPTER IV.

1. Then was Jesus led up in imagination into the wilderness, to be tempted of the devil,

2. And so having fasted forty days and forty nights, he was at last an hungred.

3. And so the tempter having come to him, he said, If thou be a Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple,

6. And saith unto him, If thou be a son of God, cast thyself down : for it is written, He will give his angels charge concerning thee : so in their hands

they will bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him again, It is written, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and behold angels came and ministered unto him.

12. But when Jesus had heard that John was cast into prison, he departed into Galilee.

13. And leaving Nazareth, he came and dwelt in the Capernaum which is upon the sea coast, in the borders of Zebulon and Naphthalim :

14. That it might be fulfilled which was spoken by Esaias the prophets declaration,

15. Land of Zebulon, land of Nephthalim, a journey by sea over Jordan, Galilee of the Gentiles :

16. The people which sat in darkness saw a great light: even for them which sit in the region and shadow of death, a light beheld by them.

17. From that time Jesus began to preach, and to say, Repent : for the kingdom of heavens hath come.

18. And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22. And they immediately left the ship and their father, and followed him.

23. Then Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were bound by, or possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes, people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER V.

1. and seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him :

2. And he opened his mouth, and taught them, saying,

3. Blessed are those that are poor through conscience; in that the kingdom of heaven is opened to them.

4. Blessed are those of them that mourn; in that they shall be comforted.

5. Blessed are those of them that are meek; in that they shall acquire as by inheritance the place they fill on earth.

6. Blessed are those of them that do hunger and thirst after the justification they acknowledge; in that they shall be filled.

7. Blessed are those of them that are merciful; in that they shall obtain mercy.

8. Blessed are those of them that are pure in heart; in that they shall see God.

9. Blessed are those of them that are peace-makers; in that they shall be called the children of God.

10. Blessed are those of them that have been persecuted for righteousness; in that the kingdom of heaven is opened to them.

11. Blessed are ye, when men have reviled you,

or persecuted you, or said all manner of evil things against you falsely, for my sake.

12. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, or to be trodden under foot by the men it should have salted.

14. Ye are the light of the world, a city that is set on a hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

16. Thus exhibit your light to the men you teach, that they may see the good works you are teaching them, and glorify your father which is heaven.

17. I say your father. Ye should not think, that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil.

18. For verily I say unto you, Until, if possible, heaven and earth pass, one jot nor one tittle shall in no wise pass from the law, until, if possible, every thing be fulfilled.

19. Whosoever therefore shall break one of the least of these commandments, or shall teach men thus to act, he shall be called least in the kingdom of

heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. I say do and teach them. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever will kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee,

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no

means come out thence, till thou hast paid the uttermost farthing.

27. Ye have heard that it was said, Thou shalt not commit adultery :

28. But I say unto you, that whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart.

29. Even if thy right eye causes thee to fall, pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. Or if thy right hand causes thee to fall, cut it off and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. Also it hath been said, Whosoever shall put away his wife, Let him give her a writing of divorcement :

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is so unholyly put away, committeth adultery.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths :

34. But I say unto you, Swear not at all : neither by heaven : for it is God's throne :

35. Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great king.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea ; Nay, nay ; for whatsoever is more than these, is of an evil character.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

39. But I command you not to stand in opposition, on account of the evil that has been done to you : but whosoever shall have smitten thee on thy right cheek, turn to him the other also.

40. And if any man has wished thee to be condemned even to take away thy coat, let him have thy cloke also.

41. And whosoever shall have compelled thee to go a mile, go with him twain.

42. Give to him that asketh of thee any thing that will benefit him, and from him that would borrow of thee what will conduce to his good, turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you,

and pray for them that despitefully use you, or persecute you ;

45. That ye may be the children of your father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, ye have received a recompense ; is it not indeed the publicans that do the same thing ?

47. And if ye salute your brethren only, what thing unrecompensed do ye ? is it not indeed the publicans that thus do ?

48. Therefore ye shall be perfect in what is required of you ; as your father which is in heaven is perfect.

CHAPTER VI.

1. Take heed that ye do not your righteous acts before the men that see you act, with the object of being seen of them : for if ye act not truly, ye have not a reward of your Father which is in heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They obtain their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth :

4. That thine alms may be in secret : and thy

Father, which seeth in secret, himself will reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites that love to pray standing in the synagogues and in the corners of the streets, that they may be seen of the men that pass by. Verily I say unto you, That they obtain their reward.

6. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father that is among the things that are hidden to man; and thy Father, which seeth into the things that are hidden to man, will reward thee among the things that are open to man.

7. But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking.

8. But ye should not be like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name:

10. Thy kingdom come: thy will be done on earth, as it is in heaven:

11. Give us this day our daily bread:

12. And forgive us our debts, for even we forgive our debtors:

13. And thou wouldst not have brought us into

temptation: therefore deliver us from the evil we have committed, by forgiving us our debts.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you,

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They obtain their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father that is among the things that are hidden to man: and thy Father, which seeth into the things that are hidden to man will reward thee.

19. Treasure not up to you as an excellence treasures belonging to the earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But treasure up to you as an excellence treasures belonging to heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

22. The direction of the body the eye effects: if

therefore thine eye be clear, thy whole body will be rightly directed :

23. But if thine eye be corrupt, thy whole body will be misdirected. If therefore the direction that is in thee be misdirection, how great will be the amount of the misdirection.

24. No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your position in this life, what ye should have eaten, or what ye should have drunken ; nor yet for the appearance of your body, what ye should have put on. Is not the life more than meat, and the body than raiment ?

26. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27. Which of you by taking thought can add one cubit unto his stature ?

28. And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

29. And I declare unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the

field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What should we have eaten? or, What should we have drunken? or, Wherewithal should we have been clothed?

32. Although after all these things do the Gentiles seek: and your heavenly Father knoweth that ye have need of all these things to secure their estimation.

33. But seek ye first the kingdom of God, and his justification; and all these things that are required to secure them will be added unto you.

34. Take therefore no thought for the events of the morrow: for the morrow will take thought for the events of itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

1. Judge not *on this subject*, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged; and with what measure ye mete it out, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, when thou considerest not that that is a beam in thine own eye?

4. Or how under such circumstances wilt thou say to thy brother, Let me pull out the mote of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6. Ye should not give the course that is holy unto the dogs to persue, neither cast your pearls of excellence before swine for adjudication, lest they trample them under their feet, and turn again, rend you from an appreciation of them.

7. Ask direction to the holy course, and it shall be given you; seek the knowledge of the course, and ye shall find it; knock, and the door of practice shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him?

12. Nevertheless all things whatsoever ye should desire to receive; in order that men should do these things to you, so even do ye the same things to them; for this is the law and the prophets.

13. Enter ye the holy course at the strait gate: for wide is the gate, and broad is the way, that

leadeth to destruction, and many there be which go in thereat :

14. Because strait is the gate, and narrow is the way, which leadeth unto life ; and few there be that find it.

15. And beware of the false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruit. Do men gather grapes of thorns, or figs of thistles ?

17. Thus is it. Every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

22. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

23. And then will I profess unto them this : As I never knew you : depart from me, ye that cultivate disobedience to what is commanded.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock ;

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand :

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

28. Then it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

29. For he taught them as one having authority, and not as the scribes.

CHAPTER VIII.

1. And when he was come down from the mountain, great multitudes followed him.

2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3. And Jesus put forth his hand, and touched him, saying, I should will ; be thou clean. And immediately his leprosy was cleansed.

4. Then saith Jesus unto him, Take heed to no man thou shouldest ask as to thy being clean, but go

thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5. And when Jesus was entered into Capernaum, there came unto him, a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. The centurion answered and said, Lord, I am not worthy thou shouldest come under my roof: but speak a word only, and my servant will be healed.

9. For even I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. When Jesus heard it, he marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no, not even in Israel,

11. And I say unto you, That many will come from the east and west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.



13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16. When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits by a word, and healed all that were sick:

17. That it might be fulfilled which was spoken by Esaias the prophets declaring, He was affected by infirmities like ours, yet he bore away our sicknesses.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their own dead.

23. And when he was entered into a ship, his disciples followed him.

24. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, save us : we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What is to us, is also to thee, O Son of God ? thou camest hither to torment us by casting us out before the time.

30. And there was a good way off from them, an herd of many swine, feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they

were come out, they went into the swine: and, behold, the whole herd ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told every thing, even what was befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

CHAPTER IX.

1. So he entered into a ship, and passed over, and came into his own city.

2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; have thy sins forgiven to thee.

3. And, behold, certain of the Scribes said within themselves, This man blasphemeth.

4. But Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5. For whether is easier, to say, Have thy sins forgiven; or, to say, Arise, and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) arise, take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they marvelled,

and glorified God, which had given such power unto men.

9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13. But go ye and learn what that meaneth, I desire mercy, and not sacrifice: for I am not come to call the righteous, but sinners.

14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, The children of the bride-chamber are not able to mourn, as long as the bridegroom is with them, but the days will come, when the bridegroom should have been taken from them, and then shall they fast.

16. But no man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up

taketh from the garment, and the rent is made worse.

17. Neither do men put new wine into old bottles; for if the bottles are not truly broken, yet the wine oft runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead ; but come and lay thy hand upon her, and she will live.

19. And Jesus arose, and followed him, and so did his disciples.

20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment :

21. For she said within herself, If I should but touch his garment, I shall be whole.

22. But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jesus came into the ruler's house, and saw the minstrels, and the people being disturbed,

24. He said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26. And the fame hereof went abroad into all that land.

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28. And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened: then Jesus forbad them under a penalty, saying, Take heed, acknowledge no man to have effected this.

31. But they, when they were departed, spread abroad his fame in all that country.

32. And when he had gone out, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease.

36. For having seen the multitudes, he was moved

with compassion for them, because they had been harassed and scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ;

38. Pray ye therefore the Lord of the harvest, that he should send forth labourers into his harvest.

CHAPTER X.

1. Then when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2. Now the names of the twelve apostles are these ; The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ;

3. Philip, and Bartholomew, Thomas, and Matthew the publican ; James the son of Alpheus, and Leb-beus, whose surname was Thaddeus ;

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and commanded them, saying, Ye should not go into the way of the Gentiles, and into any a city of the Samaritanes ye should not enter.

6. But go rather to the sheep that have lost of the house of Israel.

7. And, as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

9. Ye should not provide gold, nor silver, nor brass, in your purses ;

10. Nor scrip for your journey, neither two coats, neither shoes, neither a stave ; for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrhah in a day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves : be ye therefore prudent *in avoiding danger* as serpents, and harmless as doves.

17. And beware of the men among whom I send you : for they will deliver you up to councils, and they will scourge you in their synagogues ;

18. And ye will be brought before governors and

kings on account of me, for a testimony against them and the Gentiles.

19. But when they deliver you up, ye should not take thought how or what ye should speak; for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21. And the brother will deliver up the brother to death, and the father the child; and the children will rise up against their parents, and cause them to be put to death.

22. Even ye will be hated of all men on account of my name; but he that endureth to the end shall be saved.

23. But when they persecute you in this city, flee ye into another; and if out of this they persecute you, flee into another; for verily I say unto you, Ye will not have gone over the cities of Israel, till probably the Son of man be come.

24. The disciple is not above his master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more will they call them of his household?

26. Fear them not therefore: for there is nothing

covered, that will not be revealed ; or hid, that will not be made known.

27. What I tell you in the darkness in which you now are, that speak in the light to which you will be admitted : and what ye hear in the ear, that preach upon the house-tops.

28. And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

30. Yea even the hairs of your head are all numbered.

31. Fear ye not therefore ; ye are of more value than many sparrows.

32. For whosoever shall confess me before the men that kill, him will I, even I, confess before my Father which is in heaven.

33. But whosoever shall deny me before the men that kill, him will I, even I, deny before my Father which is in heaven.

34. Ye should not think that I am come to send peace on earth ; I came not to send peace, but a sword.

35. For I came to set a man at variance against his Father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36. Thus a man's foes will be they of his own household.

37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38. For he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life, will lose it: and he that loseth his life on account of me will find it.

40. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet, will receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, will receive a righteous man's reward.

42. For whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto him, Thou art he that should come, otherwise we look for another to teach us.

4. And Jesus answered and said unto them, Go

and shew John again those things which ye do hear and see :

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is he, whosoever shall not be offended in me.

7. Then after they departed, Jesus began to say unto the multitudes concerning John, What, Went ye out into the wilderness to see a reed shaken with the wind?

8. Or what, Went ye out for to see a man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses.

9. Or what, Went ye out for to see a prophet? yea, I say unto you, and more than a prophet.

10. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11. Verily I say unto you, among them that are born of women there hath not risen more a prophet than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is more than it.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13. For all the prophets and the law prophecied until John.

14. And if ye will receive it, this is Elias, which was for to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, but ye have not danced; we have mourned unto you, but ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners; and the wisdom of the children of this generation is declared great.

20. Then began he to upbraid the cities wherein his most mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It will be more tolerable for Tyre and Sidon at a day of judgment than for you.

23. And thou, Capernaum, which art exalted into heaven, shall be brought down to hell: for if the mighty works which have been done in thee had been

done in Sodom, it would have remained until this day.

24. But I say unto you, That it will be more tolerable for the land of Sodom in a day of judgment than for thee.

25. At that time Jesus answered and said, I thank thee, The Father, Lord of heaven and earth, that thou hast hid these things from wise and prudent persons and hast revealed them unto babes.

26. Truly the Father: That thus it was pleasure in thy sight.

27. All things are delivered unto me by my Father : and so no man discerneth the Son as the originator of a thing, except the Father, neither discerneth any man the Father as the immediate originator of a thing except the Son ; or he to whomsoever the Son will reveal it.

28. Come unto me, all ye that labour and have been heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

CHAPTER XII.

1. At that time Jesus went on the sabbath-day through the corn ; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto

him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3. But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him?

4. How he entered into the house of God, and did eat [the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read in the law that relates to the sabbath-days, that the priests in the temple profane the sabbath, and were blameless?

6. Truly I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is Lord of the sabbath-day.

9. And when he was departed thence, he went into their synagogue :

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-day? that they might accuse him.

11. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

15. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16. And charged them, lest they should make him conspicuous:

17. That it might be fulfilled which was spoken by Esaias the prophet declaring,

18. Behold my servant, whom I have chosen; my beloved, with whom my soul is well pleased: I will put my spirit upon him, and he shall declare a judgment to the Gentiles.

19. He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20. A bruised reed shall he not break, or smoking flax shall he not quench, till he send forth the judgment he has declared unto victory.

21. Verily through his name will the Gentiles have confidence.

22. Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the Son of David ?

24. But when the Pharisees heard it they said, This fellow doth not cast out devils, but by Beelzebub, prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself will not stand :

26. And if Satan cast out Satan, he is divided against himself ; how will then his kingdom stand ?

27. And if I by Beelzebub cast out devils, by whom do your children cast them out ? As to this charge, they will be your judges.

28. But if I cast out devils by a Spirit from God, then the kingdom of God has come unto you unexpectedly.

29. Verily how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.

30. He that is not with me, is against me ; so then he that uniteth not with me, disperseth opposition to me.

31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven by the men that are with me, except the blasphemy against the Holy Spirit, that shall not be forgiven by these men.

32. Even whosoever speaketh a word against the Son

of man, it shall be forgiven to him ; but whosoever speaketh against the Spirit that is Holy, it shall not be forgiven to him, neither in this the age now completing, neither in the ages that follow.

33. Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by his fruit.

34. O generation of vipers ! how can ye, being evil, speak good things ? For out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure, bringeth forth good things ; and an evil man, out of the evil treasure, bringeth forth evil things.

36. But I say unto you, That every idle word that the men that are with me have spoken, they shall give account thereof in the day of judgment :

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas :

40. For as Jonas was three days and three nights in the whale's belly ; so will the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh will rise in judgment with this generation, and will condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. The queen of the south will rise up in the judgment with this generation, and will condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43. When the unclean spirit temporally goes out of a man that is afflicted with devils, it walketh through dry places, seeking rest, but findeth none.

44. Then it saith, I will return into my house from whence I came out; and when it is come, it findeth it being unoccupied, to have been swept, and garnished.

45. Then it goeth, and taketh with itself seven other spirits more wicked than itself, and they enter in and dwell there: so the last state of that man is worse than the first. Even so will it be also unto this wicked generation.

46. And immediately after his talking to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said unto him that

told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1. The same day went Jesus out of the house, and set by the sea side.

2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; but the whole multitude stood on the shore.

3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4. And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

5. And some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6. But when the sun was up, they were scorched; and because they had no root, they withered away.

7. And some fell among thorns; and the thorns sprung up, and choked them.

8. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9. Who hath ears to hear, let him hear.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. And he answered and said unto them, Because it is given unto you in my teaching to understand the mysteries of the kingdom of heaven, but to them who reject my teaching it is not given.

12. For whosoever hath received my teaching, to him it shall be given to understand, and he shall be increased in knowledge: but whosoever hath not received it, even what he hath heard, it shall be carried away from him by his not understanding it.

13. Therefore speak I to them in parables: for they seeing the teacher, see not his mission; and hearing his words, they hear not, nor understand their meaning.

14. Thus in them is fulfilled the prophecy of Esaias, which saith, Ye will hear, and should not understand; and seeing ye will see, and should not perceive:

15. For this people's heart was waxed gross, and their ears were dull of hearing, and their eyes they closed; lest at any time they should see with their eyes, or hear with their ears, or should understand with their heart, and so should be converted, and I should heal them.

16. But blessed are your eyes, for they see: and your ears, for they hear.

17. For verily I say unto you, That many prophets

and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18. Therefore ye, hear the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

20. But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, immediately he is offended.

22. He also that received seed among the thorns, is he that heareth the word; but the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground, is he that heareth the word, and having understood it; he therefore beareth fruit, and bringeth forth, some an hundred-fold, some sixty, and some thirty.

24. Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, Man's enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree for the birds of the air to come even to lodge in the branches thereof.

33. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34. All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them ;

35. That it might be fulfilled what had been spoken by the prophets declaring, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

36. Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man :

38. The field is the world : the good seed are the children of the kingdom ; but the tares are the children of the wicked one :

39. The enemy that sowed them is the devil : the harvest is a termination of the world ; and the reapers are angels.

40. As therefore the tares are gathered and burned in the fire ; so will it be in the end of this world.

41. The Son of man will send forth his angels, and gather out of his kingdom all things that offend, even them which effect the iniquity that then exists ;

42. And will cast them into the furnace of the fire : there will be wailing and gnashing of teeth.

43. Then will the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44. Again, the kingdom of heaven is like unto a treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls ;

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind ;

48. Which, when it was full, they drew to shore, and sat down, they gathered the good into vessels, but cast the bad away.

49. So will it be at the end of the world : the angels will come forth, and sever the wicked from among the just ;

50. And will cast them into the furnace of fire : there will be wailing and gnashing of teeth.

51. Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord.

52. Then said he unto them, By understanding, every Scribe which is instructed for the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53. And it came to pass, that when Jesus had finished these parables, he departed thence.

54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom and these mighty works ?

55. It is not this man's, he is the carpenter's son ! It is not his mother's, she is called Mary ! and his brethren, James, and Joses, and Simon, and Judas !

56. And his sisters, are they not all with us ? whence then hath this man all these things ?

57. For they were offended with him. Then Jesus said unto them, No prophet is dishonoured, unless in his own country, and in his own house, he is dishonored.

58. And he did not many mighty works there, because of their unbelief.

CHAPTER XIV.

1. At that time Herod the tetrarch heard of the fame of Jesus ;

2. And said unto his servants, This is John the Baptist : he should have been raised from the dead ; and by this means the mighty works operate powerfully by him.

3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4. For John said unto him, It is not lawful for thee to have her.

5. For wishing to put him to death, he feared the multitude, because they counted him as a prophet.

6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask.

8. And she, being incited by her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry: nevertheless, on account of the oath, and them which sat with him at meat, he commanded it to be given her.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12. And his disciples came and took up the body, and buried it, and went and told Jesus.

13. When Jesus heard of it, he departed thence by ship into a desert place apart: but when the people had heard thereof they followed him on foot out of the cities.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is

now past ; send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart ; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. Then he said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass ; and took the five loaves and the two fishes, and, looking up to heaven, he blessed, and brake ; and gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25. Then in the fourth watch of the night he went unto them, walking on the sea.

26. And when the disciples saw him walking on

the sea, they were troubled, saying, Verily it is an apparition ; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Take courage, I have life, be not afraid.

28. And Peter answered him and said, Lord, if thou hast life, bid me come unto thee on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me !

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Truly thou art a Son of God.

34. And when they were gone over, they came into the land of Gennesaret.

35. And the men of that place having knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased :

36. And besought him that they might only touch the hem of his garment : for as many as touched were made perfectly whole.

CHAPTER XV.

1. Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the presbyters? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye then transgress the commandment of God by your tradition?

4. For God commanded, saying, Honour thy father and mother; and He that curseth father or mother, let him die.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, whatsoever by me thou shouldest be profited.

6. Verily he should not honour his father or his mother, Thus have ye made the commandment of God of none effect by your tradition.

7. Ye hypocrites! well did Esaias prophecy of you, saying,

8. This people profess to honour me with their lips: but their heart is far from me.

9. But in vain do they worship me, teaching for doctrines, the commandments of men.

10. Then he called the multitude, and said unto them, Hear, and understand:

11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard that saying?

13. But he answered and said, Every plant which my heavenly Father hath not planted, will be rooted up.

14. Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch.

15. Then answered Peter, and said unto him, Declare unto us this parable.

16. And Jesus said, Are ye even yet without understanding?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast into the drought?

18. But those things which proceed out of the mouth come forth from the heart ; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies :

20. These are the things which defile a man : but to eat with unwashen hands defileth not a man.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have

mercy on me, O Lord, O Son of David ! my daughter is grievously vexed with a devil.

23. But he answered her not a word. Then his disciples came, and besought him, saying, Grant her request ; for she crieth after us.

24. But he answered and said, I was not sent but unto the sheep that have sustained loss, of the house of Israel.

25. Then came she, and worshipped him, saying, Lord, help me !

26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27. Then she said, Truth, Lord : yet even the dogs eat of the crumbs which fall from their master's table.

28. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29. Then Jesus departed from thence, and came nigh unto the sea of Galilee ; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet ; and he so healed them,

31. As for the multitude to wonder at seeing the dumb to speak, the maimed to be whole, the lame to

walk, and the blind to see : and they glorified the God of Israel.

32. Then Jesus called his disciples unto him and said, I have compassion on the multitude, because they have continued with me now three days, and have nothing to eat : I will not send them away fasting, lest they faint in the way.

33. Then his disciples say unto him, Whence are we to obtain so much bread in a wilderness, as to fill so great a multitude ?

34. Then Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

35. Then he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled : and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

1. And the Pharisees and Sadducees having come,

tempting him, they desired that he would show them a sign from heaven.

2. But he answered and said unto them, When it is evening, ye say, It will be fair weather ; for the sky is red.

3. And in the morning, It will be foul weather to-day ; for the sky is red and lowering. O ye hypocrites ! ye can discern even the face of the sky ; but ye do not discern the signs of the times.

4. A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5. Then when his disciples were come to the other side, they had forgotten to take bread.

6. And Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.

7. Then they considered among themselves, saying, Why, have we taken no bread ?

8. Which when Jesus understood, he said unto them, O ye of little faith, why consider among yourselves, Why ye have brought no bread ?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up ?

11. How is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men declare me, the Son of man, to be?

14. And they said, some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, And whom declare ye me to be?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And now I say unto thee, That thou art a rock; and upon this, a rock I will build my Church; and the ravages of death will not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shouldst have bound on earth, it shall exist, having been bound in heaven; and whatsoever thou shouldst have

loosed on earth, it shall exist, having been loosed in heaven.

20. Then charged he his disciples, that they should tell no man that he was the Christ.

21. From that time began Jesus to shew unto his disciples, how that he must go into Jerusalem, and suffer many things of the presbyters and chief priests and scribes, even be killed, yet be raised again the third day.

22. But Peter took him, and began to rebuke him, saying, Gently with thee, Lord; this will not be unto thee.

23. But he turned, and said unto Peter, Get behind me, Satan, thou art a scandal unto me; for thou savourest not the things that be of God, but those that be of men.

24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life *at any cost* shall lose it: and whosoever should lose his life on account of me shall find it.

26. For what is a man profited, if he should gain the whole world, yet lose his life? or what shall a man give in exchange for his life?

27. For the Son of man is about to come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2. And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias, talking with him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here ; if thou desire it, we should make three tabernacles ; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them : and, behold, a voice out of the cloud, which said, This is my beloved Son, with whom I have been well pleased ; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. But Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

9. But after they came down from the mountain,

Jesus charged them, saying, Tell the vision to no man, till the son of man be risen again from the dead.

10. Then his disciples asked him, saying, Why then say the Scribes, that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise will also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptist.

14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16. And I brought him to thy disciples, and they could not cure him,

17. Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18. And Jesus rebuked the devil, and it departed out of him: so the child was cured from that very hour.

19. Then came the disciples to Jesus apart, and said, Why could not we cast it out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21. Howbeit, this kind goeth not out, but by prayer and fasting.

22. And after their return into Galilee, Jesus said unto them, the Son of man will be betrayed into the hands of men.

23. And they will kill him, and the third day he will be raised again. And they were exceeding sorry.

24. And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth your master pay tribute?

25. He saith, Yes. But when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up

the fish that first cometh up ; and when thou hast opened its mouth, thou shalt find a piece of money ; that take, and give unto them, for me and thee.

CHAPTER XVIII.

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of the heavens ?

2. Then Jesus called a little child unto him, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye should not enter into the kingdom of the heavens.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of the heavens.

5. And whoso shall receive one such like little child in my name, receiveth me.

6. But whoso shall cause one of these little ones which believe in me to offend, it would have been advantageous for him, if a millstone had been hanged about his neck, and he drowned in the depth of the sea.

7. Woe unto the world because of the allurements to evil that are necessary to it, for it must needs be that allurements come ; but woe to that man by whom the allurements not necessitated doth come !

8. Wherefore, if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee :

it is better for thee to enter into the life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9. Or if thine eye cause thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into the life with one eye, rather than, having two eyes, to be cast into the hell of the fire.

10. Take heed. Ye should not have despised one of these little ones; for I say unto you, That their angels when in heaven, on account of all of them, do behold the face of my Father which is in heaven.

11. For the Son of man came to save that which hath loss.

12. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, Verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15. Therefore, if thy brother should have trespassed against thee, go and tell his fault between thee and him alone: if he shall hear thee, thou hast escaped thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it to the church: for if he should have neglected the church, let him be unto thee *in respect of obtaining redress* as an heathen man or a publican.

18. Verily I say unto you, Whatsoever any Christian should have bound on earth, shall so exist, it having been bound in heaven; and whatsoever any Christian should have loosed on earth, shall so exist, it having been loosed in heaven.

19. Father verily I say unto you, That when two Chirstians even the binder and the bound should have agreed on earth respecting their compact, whensoever they should have asked, it shall be theirs of my Father which is in heaven to be bound by or loosed from it.

20. Verily I say these things, For where two or three exist, having been united on account of my name, there my authority to teach is recognized by them.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened

unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents :

25. So forasmuch as he had not to pay his lord, commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. But the servant fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant was moved with compassion, and loosed him, and did not enforce the debt.

28. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence ; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. Then his fellow-servant fell down, and besought him, saying, Have patience with me, and I will pay thee all.

30. But he would not ; but went out and cast him into prison, till he should pay the debt.

31. Then when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him,

said unto him, O thou wicked servant, I did not enforce all that debt, because thou desiredst me :

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee.

34. And his lord was wroth, and delivered him unto the tormentors, till he should pay all that was due unto him.

35. So likewise will my heavenly Father do also unto you, unless ye from your hearts forgive every one his brother.

CHAPTER XIX.

1. Then it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan :

2. And great multitudes followed him ; for he healed them there.

3. But the Pharisees came unto him, tempting him, and saying unto him, Whether is it lawful for a man to put away his wife for every cause ?

4. Then he answered and said unto them, Ye have not understood, that he which made them at the beginning, made them male and female,

5. And said, on this account, A man shall leave probably his father and mother, and shall cleave to his wife ; and they twain shall be as regards flesh one.

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, man cannot put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement for to put her away?

8. He saith unto them, assuredly Moses because of the hardness of your hearts, suffered you to put away your wives: but at first it was not so.

9. And I say unto you, That whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; even whosoever hath been released from his marriage commits adultery.

10. His disciples say unto him, If the case of a man be so with his wife, it is not good to marry.

11. Then he said unto them, All men cannot receive this saying, save they to whom it hath been given.

12. For there are some eunuchs, which were so born from their mothers womb: and there are some eunuchs, which were made eunuchs on account of the men they serve: and there be eunuchs, which have made themselves eunuchs on account of the kingdom of heaven. He that is able to contain, let him contain.

13. Then were there brought unto him little children, that he should put his hands on them, and pray: but the disciples rebuked them.

14. But Jesus said, Suffer little children, and for-

bid them not, to come unto me; for of such a character is the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

16. And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. Then he said unto him, Why askest thou me what is good? there is one that is good: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, which? Then Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;

19. Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

22. But when the young man heard that saying, he went away being grieved: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I

say unto you, that a rich man will hardly enter into the kingdom of heaven.

24. And again, I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. Then when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28. Then Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive an hundred fold, and shall inherit everlasting life.

30. But many that are first will be last; and the last will be first.

CHAPTER XX.

1. For the kingdom of heaven is like unto a man

that is an householder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard.

3. Then he went out about the third hour, and saw others standing idle in the market-place.

4. And said unto them, Go even ye into the vineyard, and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go even ye into the vineyard; and whatsoever is right, that shall ye receive.

8. Then when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. Then when they came that were hired about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more; and they received, even they, every man a penny.

11. And when they had received it they murmured against the good man of the house,

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend I do thee no wrong: didst not thou agree with me at the rate of a penny?

14. Take that thine is and go thy way: I will to give unto this last even as unto thee.

15. Surely is it not lawful for me to do what I will with mine own? Or can it be, That thine eye is evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen.

17. Then Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem; and the Son of man will be betrayed unto the chief priests and unto the Scribes, and they will condemn him to death,

19. And will deliver him to the Gentiles, to mock, and to scourge, and to crucify him: but the third day he will rise again.

20. Then came to him the mother of Zebedee's children, with her sons, worshipping him and desiring a certain thing of him.

21. But he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? They say unto him, We are able.

23. Then he saith unto them, Ye shall drink indeed of my cup, but to sit on my right hand, and on my left, is not mine to give, save to whom it is prepared by my Father.

24. Then when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. It shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

28. Just as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29. Then as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men, sitting by the way-side, when they heard that Jesus passed by,

cried out, saying, Have mercy on us, O Lord, thou Son of David !

31. But the multitude rebuked them, in order that they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David !

32. Then Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

33. They say unto him, Lord, that our eyes may be opened.

34. Then Jesus having been moved with compassion, he touched their eyes : and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1. And when they drew nigh unto Jerusalem, even were come to Bethpage, unto the mount of the Olives, then sent Jesus two disciples,

2. Saying unto them, Ye should go into the village over against you, and straightway ye will find an ass tied, and a colt with her : loose them, and bring them to me.

3. And if any man say ought unto you, ye shall say, Verily the Lord of them hath need, and straightway he will send them.

4. For all this happened, in order that it should be fulfilled which was spoken by the prophet, saying,

5. Tell the daughter of Sion, Behold, thy King

cometh unto thee, meek, even sitting upon an ass, with which is a colt, the foal of an ass.

6. And the disciples went, and did as Jesus commanded them,

7. And brought the ass with the colt, and put on it their clothes, and he sat on it.

8. Then a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! He that cometh in the name of God having been blessed; Hosanna in the highest?

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. But the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

12. Then Jesus went into the temple of God, and cast out all them that sold or bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

13. And said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.

14. Then the blind and the lame came to him in the temple; and he healed them.

15. But when the chief priests and Scribes saw the wonderful things that he did, and the children

crying in the temple, and saying, Hosanna to the son of David ! they were sore displeased,

16. And said unto him, Hearest thou what these say? Then Jesus saith unto them, Yea; have ye never read, That out of the mouths of babes and sucklings thou hast perfected praise?

17. Then he left them, and went out of the city into Bethany; for he lodged there.

18. But in the morning as he returned into the city, he hungered.

19. And when he saw a fig-tree in the way, he came to it, but found nothing thereon, but leaves only, then he said unto it, Let no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away.

20. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away !

21. Then Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22. For all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23. Then when he was come into the temple, the chief priests and the presbyters of the people came unto him as he was teaching, and said, By what

authority doest thou these things? and who gave thee this authority?

24. Then Jesus answered and said unto them, I will ask you, even I, one thing; which if ye tell me, then I will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heaven, or of men? Then they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27. So they answered Jesus, and said, We cannot tell. He said unto them, even he, Then I do not tell you by what authority I do these things.

28. Now what think ye? A certain man had two sons; and he came to the first, and said, Son, Go work to-day in my vineyard.

29. He answered and said, I will not; but afterward he repented, and went.

30. Then he came to the second, and said likewise. And he answered and said, I go, Sir; but went not.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before him.

32. For John came unto you in a way of righteousness, yet ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye had not believed him.

33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. But the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them likewise.

37. Then last of all, he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, we should kill him, that we should possess his inheritance.

39. So they caught him, and cast him out of the vineyard, and slew him.

40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy

those wicked men, and will let out his vineyard unto other husbandmen, which will render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures respecting a stone which the builders rejected, This stone was placed as a head of a corner: this is God's doing, and it is marvellous in our eyes?

43. Therefore I say unto you, That the kingdom of God will be taken from you, and given to a nation bringing forth the fruits thereof.

44. For whosoever shall fall by this stone will be broken in pieces: and on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. Though desiring to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

1. Then Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: but they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, even he that exists in his farm, and he that exists in his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent for his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, Verily The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11. But when the king came in to see the guests, he saw there a man which had not on a wedding garment.

12. So he saith unto him, Friend, how camest thou in hither, not having a wedding garment? But he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into

the outer darkness: there will be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

15. Then went the Pharisees, and took council how they might entangle him in his talk.

16. So they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, for truth concerneth not thee through any man: for thou regardest not the person of men.

17. Tell us therefore, What desirest thou? Is it lawful to give tribute unto Cesar or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19. Shew me the tribute money. And they brought unto him a penny.

20. Then he saith unto them, Whose is this image and superscription?

21. They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's.

22. And when they had heard these words, they marvelled, and left him, and went their way.

23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If a man die,

having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore, in the resurrection, whose wife will she be of the seven? for they all had her.

29. Then Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, ye have not understood that which was proclaimed unto you by God's declaring,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at his doctrine.

34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together on account of it.

35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the law ?

37. Then Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments are hung all the law and the prophets.

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye concerning the Christ ? Whose son is he ? They say unto him, The Son of David.

43. He saith unto them, How then doth David in Spirit call him his Lord, saying,

44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool ?

45. If David then call him Lord, how is he his son ?

46. And no man was able to answer him a word ; neither durst any man, from that day forth, ask him any more questions.

CHAPTER XXIII.

1. Then spake Jesus to the multitude, and to his disciples,

2. Saying, The Scribes and the Pharisees sit in Moses' seat :

3. All therefore whatsoever they bid you observe ; that observe and do ; but do not ye after their works : for they say, but they do not.

4. Thus they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders ; but they themselves desire not to move them with one of their fingers.

5. And all their works they do for to be seen of men : Even they make broad their phylacteries, and enlarge the borders of their garments,

6. As they love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But ye should not be called Rabbi : for one is your Master, and all ye are brethren.

9. And ye should call no man father upon the earth on account of faith after you : for one is your father, which is in heaven.

10. Neither should ye be called masters : for one of you is the Master, even Christ.

11. Thus the greatest of you, shall be your servant

12. And whosoever shall exalt himself, shall be

abased; and he that shall humble himself shall be exalted.

13. Thus woe unto you, Scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye will receive the greater condemnation.

14. Woe unto you Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against the men that are entering into it : verily ye do not go in yourselves, and ye do not suffer them to enter that are entering in.

15. Woe unto you, Scribes and Pharisees, hypocrites ! for ye compass the sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor.

17. Ye fools, and blind ! for whether is greater, the gold, or the temple that sanctifieth the gold ?

18. Also, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind ! for whether is greater, the gift, or the altar that sanctifieth the gift ?

20. Whoso therefore sweareth by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, Scribes and Pharisees, hypocrites ! for ye pay tithe of mint, and anise, and cummin, yet ye have omitted the injunctions of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone.

24. Ye blind guides ! which strain at a gnat, though ye swallow a camel.

25. Woe unto you, Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee ! cleanse first that which is within the cup and platter, that the outside of them may be indeed clean.

27. Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. So ye also indeed outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29. Woe unto you, Scribes and Pharisees, hypo-

crites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we probably had not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, even ye.

32. Fill up the measure of your fathers.

33. Ye serpents, ye generation of vipers ! on what account ought ye to have escaped from the condemnation of hell ?

34. Seeing this is your state. Behold, I send unto you prophets, both wise, and Scribes ; and some of them ye will kill and crucify ; and some of them will ye scourge in your synagogues, and persecute from city to city.

35. That through you there will come every description of righteous blood shedding on the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things will happen through this generation.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children to-

gether, even as a hen gathereth her chickens under her wings, and ye would not !

38. Behold your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of God.

CHAPTER XXIV.

1. Then Jesus went out, and departed from the temple : and his disciples came to shew him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things ? Verily I say unto you, There shall not be left here one stone upon another, that will not be thrown down.

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when will these things be ? and what will be the sign of the arrival of thy prediction, and of the completion of it by the world ?

4. Then Jesus answered and said unto them, Take heed, no man should have deceived you.

5. For many will come in my name, saying, I am the Christ ; and will deceive many.

6. And ye will hear of wars, and rumours of wars : Take heed, be not troubled ; for all these things must come to pass, for thus the end is.

7. For nation will rise against nation, and kingdom

against kingdom: and there will be famines, and pestilences, and earthquakes, in divers places.

8. But all these are the beginning of sorrows.

9. From that time will they deliver you up to be afflicted: even they will kill you: and ye will be hated of all nations on account of my name.

10. And then will many be offended, and will betray one another, and will hate one another.

11. Also many false prophets will rise, and will deceive many.

12. And because disregard for my having come was multiplied, the love of many for it will wax cold.

13. Nevertheless he that holds out for my having come unto the end, the same will be saved from *being deceived*.

14. For this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15. When ye, therefore, shall see the abominations of the desolation spoken of by Daniel the prophet, it having appeared in a holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judea flee into the mountains:

17. Let him which is on the house-top not come down to take any thing out of his house:

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days !

20. And pray, in order that your flight be not in the winter, neither extending to a sabbath :

21. For at that time there will be great tribulation, such as was not since the beginning of the world to this time, neither should ever have been.

22. Even except those days should be shortened, every class of mankind would not be saved : but on account of the elect those days shall be shortened.

23. If any man shall say unto you at that time, Lo, here is the Christ, or there ; believe it not.

24. For there will arise false Christs, and false prophets, and will shew great signs and wonders ; in-somuch that, if it were possible they should deceive even the elect.

25. Behold, I have told you before.

26. Therefore if they shall say unto you, Behold, he is in the desert ; go not forth : Behold, he is in the secret chambers ; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west ; so shall even the coming of the Son of man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

29. Now immediately after the tribulation of those days will the sun be darkened, and the moon will not give her light, and the stars will

fall from heaven, and the powers of the heavens will be shaken.

30. And then will appear the sign of the Son of man in heaven : and then will all the tribes of the earth mourn, for they will see the Son of man coming in the clouds of heaven, with power and great glory.

31. For he will send his angels with a great sound of a trumpet ; and they will gather together his elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig tree ; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33. So likewise ye, when ye shall see all these things, know that it is near, even at the door.

34. Verily I say unto you, This generation should not have passed till perhaps these things should have been fulfilled.

35. Heaven and earth will pass away, but my words should not have passed away.

36. But of that day and hour no man hath known, not even the angels of heaven, but father only.

37. Thus as the days of Noe were, so will be even the coming of the Son of man.

38. For as in the days that were before the flood, they were eating and drinking, marrying and giving

in marriage, until the day that Noe entered into the ark,

39. For they knew not, until the flood came, and took them all away; so will even the coming of the Son of man be.

40. Then will two be in the field; the one will be taken, and the other left.

41. Two women will be grinding at the mill; the one will be taken, and the other left.

42. Watch therefore; for ye know not what hour your Lord doth come.

43. And that want of knowledge, understand: for when the good man of the house knows in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. For the same reason also be ye ready: Lest it should be an hour as ye think not, the Son of man doth come.

45. Hence he is a faithful and wise servant, whom his lord hath made ruler over his household, in respect of that he should have given to them meat in due season?

46. Blessed that servant is, whom his lord, when he cometh, will find so doing.

47. Verily I say unto you, that he will make him ruler over all that is his.

48. But if that evil servant should have said in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken ;

50. The lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of.

51. And will cut him asunder, and will appoint him his portion with the hypocrites : there will be weeping and gnashing of teeth.

CHAPTER XXV.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them :

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. But at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9. But the wise answered, saying, lest there be not

enough for us and you, go ye rather to them that sell, and buy for yourselves.

10. But while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward also came the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I have not known you.

13. Watch therefore, for ye know neither the day nor the hour.

14. For ye are placed as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made other five talents.

17. Likewise also he that had received two, he gained, even he, other two.

18. But he that had received one, went and digged in the earth, and hid his lord's money.

19. And after a long time, the lord of those servants cometh, and reckoneth with them.

20. Then he that had received five talents, came

and brought other five talents, saying, lord thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. Then he also that had received two came, and said, lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he also which had received the one talent, came, and said, lord, I knew thee, that thou art hard, a man reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine.

26. Then his lord answered and said unto him, Thou wicked and slothful servant, hadst thou known that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest to have put my money to the exchangers, that at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outward darkness: there will be weeping and gnashing of teeth.

31. For when the Son of man should have come in his glory, and all the angels with him, then will he sit upon a throne for his glory:

32. And before him will be gathered all the nations; and he will separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he will set the sheep on his right hand, but the goats on the left.

34. Then will the King say unto them on his right hand, Come, ye blessed of my Father, inherit a kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then will the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty, and gave thee drink?

38. Or when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. Then the King will answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then will he say also unto them on the left hand, Depart from me, ye that have been cursed into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then will they answer him, even they, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then will he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. Then these will go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

3. Then were assembled together the chief priests, and the Scribes, and the presbyters of the people, at the palace of the high priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day lest there be an uproar among the people.

6. Now when Jesus was in Bethany, in a house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8. Then when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this might have been sold for much, and given to the poor.

10. But when Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she did it for my burial.

13. Verily I say unto you, Wheresoever this gospel

shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

17. Now the first day of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to any man, and say unto him, The Master saith publicly, My time is at hand; I would keep the passover at thy house with my disciples.

19. Then the disciples did as Jesus had appointed them; and they made ready the passover.

20. And when the even was come, he sat down with the twelve.

21. And after they had eaten, he said, Verily I say unto you, that one of you will betray me.

22. And they being exceeding sorrowful, began every one of them to say unto him, Far from doing it I am O Lord.

23. Then he answered and said, He that dipped

his hand with me in the dish, the same will betray me.

24. He that is indeed the Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he was not yet born.

25. Then Judas, which betrayed him, answered and said, Master, I am far from doing it. He said unto him, Thou hast promised to do it.

26. Then after their eating, Jesus took bread, and gave thanks, and brake it, and gave it to the disciples, and said, Take, eat ; this ceremony keeps in remembrance my human existence.

27. Then he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ;

28. For this ceremony keeps in remembrance my death. The ceremony of the new Testament which is unrestrictedly instituted for many, for an assurance that sins are remittable.

29. For I declare unto you, that I will not drink from the present time after this ceremony, the fruit of the vine, before that day, when I should drink it by means of you fresh, in my Father's kingdom.

30. Then when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye will be offended because of me this night : for it is written,

I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I have been raised again, I will go before you into Galilee.

33. Then Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou wilt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. And likewise also said all the disciples.

36. Then cometh Jesus with them unto a place called Gethsemane, and tells the disciples, To wait for him, while he went and prayed yonder.

37. Then he took Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, pass this cup from me ! nevertheless, not as I will, but as thou wilt.

40. Then he cometh to the disciples, and findeth them asleep, and saith unto Peter, So ye, could not watch with me one hour ?

41. Watch, and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. Then he came and found them asleep: for their eyes were heavy.

44. And he left them and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take rest: behold, the hour has drawn near, that the Son of man is betrayed into the hands of sinners.

46. Rise, we should go hence: behold he has drawn near that doth betray me.

47. And farther behold, while he yet spoke, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and presbyters of the people.

48. Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. Then Jesus said unto him, Friend, Wherefore

art thou come? Then came they and laid hands on Jesus, and took him.

51. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword, will perish with the sword.

53. Verily thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels?

54. But how then shall the scriptures be fulfilled, so thus it must be?

55. In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the Scribes and the presbyters were assembled.

58. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants, to see the end.

59. Now the chief priests, and presbyters, even all the council, sought false witness against Jesus, to put him to death ;

60. But found none, though many false witnesses came. But at the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. Then the high priest arose, and said unto him, Answerest thou nothing? something these men witness against thee?

63. But Jesus held his peace. Then the high priest answered and said unto him, I adjure thee by the living God, in order that thou shouldst declare unto us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast asked, over and above a mere answer, verily I declare unto you, Hereafter shall ye see the Son of man sitting on the right hand of the power that governs, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, verily He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What do you decree, then they answered and said, He is guilty of death.

67. Then did they spit in his face, and buffeted him, and smote him with the palms of their hands,

68. Saying, prophesy unto us, O Christ, who is he that smote thee?

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Verily thou wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. Then when he was gone out into the porch, another maid saw him, and said unto them that were there, Verily this fellow was with Jesus of Nazareth.

72. And again he denied with an oath, Verily I do not know the man.

73. And after awhile came unto him they that stood by, and said to Peter, Surely thou also art one of them; for indeed thy speech betrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately a cock crew.

75. Then Peter remembered the word of Jesus, which said unto him, That before a cock crows, thou wilt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

1. Then when the morning was come, all the chief priests and presbyters of the people took council against Jesus to put him to death.

2. And when they had bound him, they led him

away, and delivered him to Pontius Pilate the governor.

3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and presbyters,

4. Saying, I have sinned, in that I have betrayed the innocent blood. But they said, What is that to us? thou shalt answer for that.

5. Then he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6. Then the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took council, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, A field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophets declaring, And they took the thirty pieces of silver, the price of him that was valued, whom they valued out of the children of Israel,

10. And gave them for the potter's field, as God pointed out me.

11. Then Jesus stood before the governor: and the governor asked him, saying, Art thou the

king of the Jews ; and Jesus said unto him, Thou sayest.

12. But when he was accused of the chief priests and presbyters, he answered nothing.

13. Then said Pilate unto him, Hearest thou not, many things they witness against thee ?

14. But he answered not him to either of the accusations a word, so as greatly to astonish the governor.

15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would,

16. And they had then a notable prisoner, called Barabbas.

17. So, when they were gathered together, Pilate said unto them, Whom do ye desire, shall I release unto you, Barabbas, or Jesus which is called Christ ?

18. For he knew that for envy they had delivered him.

19. When he was set down on the judgment-seat, his wife sent unto him, saying, Not one matter for condemnation exists for thee, but for that just men ; for I have suffered many things this day in a dream because of him.

20. But the chief priests and presbyters persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. Then the governor answered and said unto

them, Whether of the twain will ye that I release unto you, and they said, Barabbas.

22. Pilate said unto them, What shall I do then with Jesus which is called Christ. They all say unto him, Let him be crucified.

23. Then the governor said, Because of what evil that he hath done? But they cried out the more, saying, Let him be crucified.

24. And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: ye shall be responsible for.

25. Then answered all the people, and said, His blood be on us, and on our children.

26. Then release he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross.

33. And when they had come unto a place called Golgotha, which is for the reception of skulls so called.

34. They gave him vinegar to drink, mingled with gall : but when he had tasted thereof, he would not drink.

35. And having crucified him, they parted his garments, casting lots ;

36. And sitting down, they watched him there ;

37. Then they set up over his head, his accusation written, This is Jesus the King of the Jews.

38. For two thieves were crucified with him ; one on the right hand, and another on the left.

39. Then they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be a Son of God, come down from the cross.

41. And likewise also the chief priests mocking, with the Scribes and presbyters, said,

42. He that saves others, is he able to save himself? If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He hath trusted in God; let him deliver him now, if he will have him: for he said, Verily I am a Son of God.

44. And the thieves also, which were crucified with him, cast the same in his teeth.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, Doth this man call for Elias?

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. But the rest said, Let be, we shall see if Elias cometh to save him.

50. Then Jesus, when he had cried again with a loud voice, yielded up the ghost.

51. And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of saints which slept, arose,

53. And came out of the graves after his resurrec-

tion, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this man was a Son of God.

55. And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him :

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple :

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I shall be raised again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come, and steal him away, and say unto the people, He was raised from the dead: so the last error will be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it sure for ye have known my decree.

66. So they went and made the sepulchre sure, securing the stone, by setting a watch.

CHAPTER XXVIII.

1. And in the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2. And, behold, there was a great earthquake: for an angel of God descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. And his countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5. But the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here; for he was raised, as he said, Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he was raised from the dead; and, behold, he goeth before you into Galilee; there will ye see him: lo, I have told you.

8. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9. And as they went to tell his disciples, then behold, Jesus met them, saying, All hail. But they having come, laid hold of his feet, and prostrated themselves before him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, for there will they see me.

11. And when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. Then when they were assembled with the presbyters, and had taken council, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. Then they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. Then the eleven disciples went away into Ga-

lilee, into the mountain where Jesus had appointed them.

17. And when they saw him, they prostrated themselves before him : though they doubted.

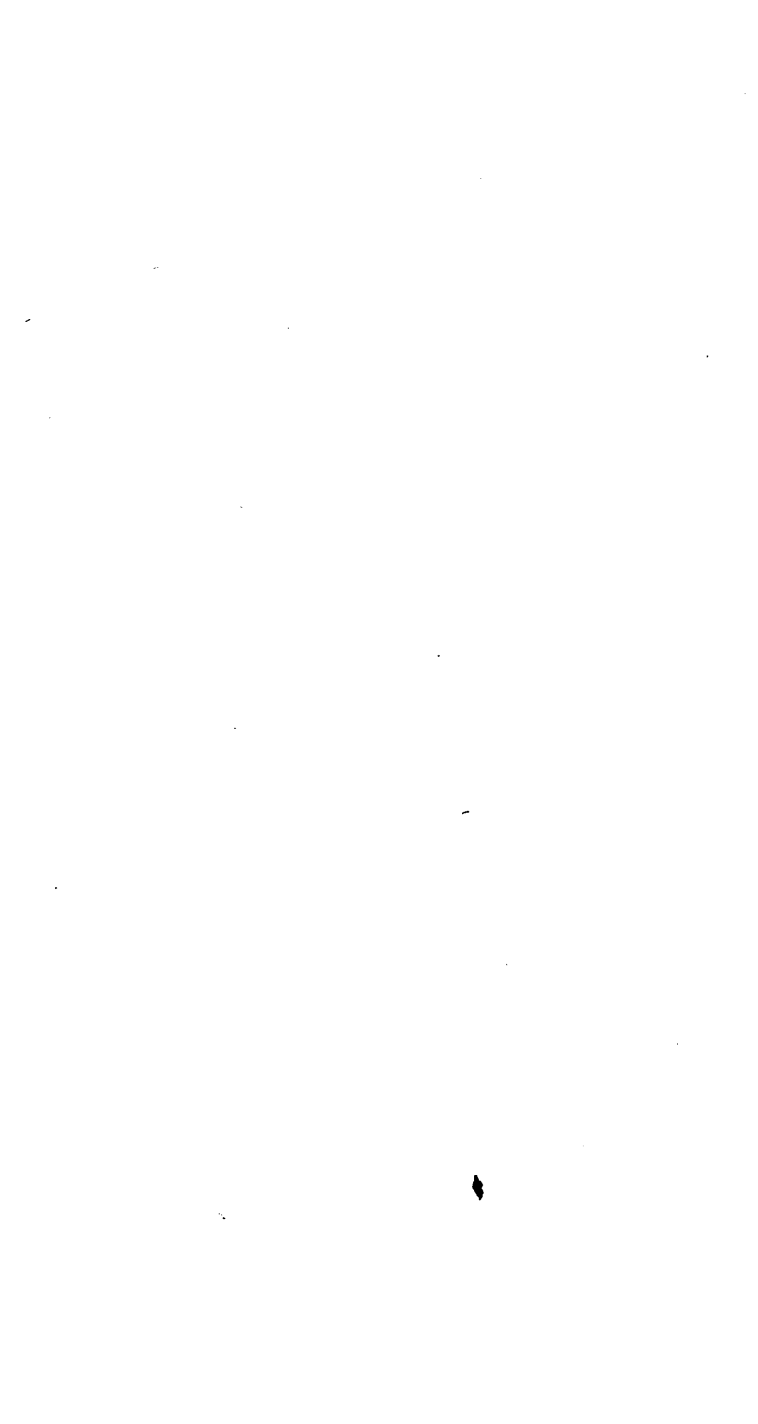
18. But Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, make disciples all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;

20. Teaching them to observe all things whatsoever I have commanded you : for lo, I as well as you exist all the days, unto the end of the world.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect, will of God.



A P P E N D I X.

AN EXAMINATION OF THE RECORDS IN HOLY SCRIPTURE OF THE OCCURRENCES OF THE LAST FEW DAYS THAT OUR BLESSED LORD WAS UPON EARTH.

On this subject, one of our last Commentators, a learned man, to his great honor, thus candidly writes, in his comment on Matt: xxvi. 17. "I shall give in as short a compass as I can, the various solutions (respecting the occurrences of our Saviour's last days) which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own." The difficulties that beset this subject will vanish, to all those who are really satisfied to be directed *alone* by what is recorded in Holy Scripture; I say really, since, in the present day, men from their very childhoods having received numerous Traditions, as

facts that it would be absurd to question, are not aware how little, even with the sincerest desire, their belief is truly derived from the word of Almighty God, and such is especially the case, in relation to the subject under consideration, in consequence of which, I am compelled to prove the fallacy of some Universally received Traditions, ere commencing it, in order that I may have a reasonable hope of convincing any of the correctness of my positions.

It is so universally admitted, as to render the production of proof unnecessary, That our blessed Lord was raised from the dead on the First Day of the week; and it is as universally admitted, that while on earth he himself declared, Matt. xii. 40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days, and three nights in the heart of the earth." The entire authenticity and correctness of these words are not questioned by any one; their Literal Sense is clear, and determines, That if our Saviour was raised from the dead on the First Day of the week, he must have suffered, and been buried, on the Thursday preceding.

The record of the duration of an event, admits

of two distinct Forms of description. The event may be described, in relation to the actual amount of time that it occupied; or, in relation to the number of the appointed divisions of time on which it occurred. Thus a journey to Rome may be described as completed in ten days, or, on the eleventh day; either is equally correct; the one specifies the actual amount of time it occupied, the estimate of which commences with the journey; the other the number of the days, the appointed divisions of time, on which the journey was being performed. In Greek as in English, the one Form is distinguished from the other, by the Expression and Omission of the Preposition *On*. In the specification of the actual amount of time an event occupied, the Preposition is not expressed; in the specification of the number of the appointed divisions of time on which it occurred, the Preposition must be expressed. Supposing our Blessed Lord to have suffered on Friday, all the following statements are just; He suffered *on* the first day—He rested in the grave *on* the second day—He was raised from the dead *on* the third day—See Gen. 40, 20—*And it came to pass on the third day.* He

laid in the grave two days—He was two days and two nights in the heart of the earth—He was raised from the dead the second day; certainly not, He was raised from the dead the third day; or, He was three days and three nights in the heart of the earth; for then, from Friday to Saturday must be, *Two days and two nights*, and *One day and one night* can have no existence—Who says to his gardener, in relation to such time, Here is three days' hire? Who computes the creation of the world, From Sunday to Tuesday three days, then to Thursday three days, then to Saturday three days, then to Sunday two days? making together eleven days. Thus then, supposing our Blessed Lord to have suffered on Friday, in no statement of Holy Scripture respecting it, can the word *Three* be used; or even the word *Third*, unless it is preceded by the Preposition *On*; yet in numerous passages of Holy Scripture these words are so used, see Mat. xxvii. 63, John ii. 19, and Mat. xvi. 21, Mark ix. 31, Luke ix. 22, 1 Cor. xv. 4, &c. &c. and they are also so used in each of the Three Creeds; therefore, it is certain, That our Blessed Lord did not suffer on Friday.

Thus then it appears, That in relation to the time of our Blessed Lord's suffering, the *Word of God* is clear and determined; yet this "*Word hath been made of none effect through Tradition.*"

Tradition assumes, That the word *Sabbath*, as a mere Appellation of a day, is Synonymous with *The Seventh Day*; yet in Lev. xxiii. 32 it is recorded "*In the ninth day of the (seventh) month at even, from even unto even, shall ye celebrate your Sabbath.*" And in the record of the Ten commandments it is. Exod. xx. 10 "*But the Seventh day is (not The Sabbath, but) A Sabbath to the Lord;*" hence this assumption cannot be regarded. Every *Seventh Day* is *A Sabbath*, but every *Sabbath* is not a *Seventh Day*.

Tradition may assert, That our Blessed Lord suffered on *A day of preparation*; for Holy Scripture so records it. Tradition may assert, That it was on *A day of preparation for a Sabbath*; for Holy Scripture so records this also. But Tradition cannot justly assert, That that *Sabbath* was *The Sabbath of the Seventh Day*; for Holy Scripture records a contradiction of it. "*So shall the Son of man be three*

days and three nights in the heart of the earth”—St. John xix. 14 records “*It was a day of preparation for the passover,*” and St. Luke xxiii. 54 records “*That a Sabbath drew near,*” not a Sabbath of *The seventh day*, for that approaching day was Friday, but *A Sabbath of the Passover*; hence St. John xix. 31 “*For that Sabbath Day was an high day.*”

It therefore appears, That there is no authority for the observance of Good Friday, above, Dogmatic Teaching; or, The Edict of a Living Infallible Head.

The Passover, as originally instituted, was confined to the single ceremony of killing and partaking of the Paschal Lamb in the manner prescribed in Holy Scripture. We learn from Levit. xxiii. 5, that this was to be done on the 14th day of the first month [Abib, Exod: xxxiv. 18, Nisan Esther iii. 7] at even; and from Exod. xii. 7, that it was to be eaten with unleavened bread: but no where is there a command, that leavened bread is to be put out of their houses, or not to be partaken of by them at any other time on that day; and in all the estimations of the days of unleavened bread, this day is never included.

Furthermore it should be noted, that in Matt. xxvi.

17, Mark xiv. 12, the *Arrangement is Irregular*, in order to shew, That the day termed, The first day of unleavened bread, was not strictly speaking such, and that in Luke xxii. 7 “*Then the day of or belonging to the unleavened bread came, in which the Passover must be killed,*” the *Arrangement is Regular*, the Sense there expressed being strictly correct. Deut. xvi. 4, when correctly translated, presents no objection, thus, *And there shall be no leavened bread seen with thee in all thy coasts seven days, neither shall there remain any thing of the flesh which thou sacrificest the evening to the day that is first until the morning.*

The received translation of Exod. xii. 18, appears to contradict what is stated above, *In the first month, on the 14th day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even;* but it appears to have escaped the observation of the translator, that the Prepositions differ before each of the words *evening*, the first expressing, *after it is passed*, and so excluding the fourteenth day in the computation—the other expressing, *until it is passed*, and so including it in the

computation. Were both days included in the computation, the number of days would then be eight, whereas in the next verse it is stated that they are seven.

The ordinance of the Passover was commanded to be followed by The Feast of unleavened bread, which in Leviticus xxiii. 6. 8, is commanded to be commenced on the 15th day of the first month, and to continue for seven days ; on the first and last of which, there was to be an holy convocation, and no servile work was to be done, save [See Exod. xii. 16] that which every man must eat ; hence the vain conjectures of those, who talk of a Preparation for the Sabbath of the seventh day, consisting in the cooking of food, &c. to be used on that day ; contending that *παρασκευη* is equivalent to Friday.

In after years, this feast is itself called the Passover, See Luke xxi. 1, Deut. xvi. 2, 2 Chron. xxxv. 7, 8, 9, See Whitby's Appendix to Mark xiv. without any mode of distinguishing it from the real Passover, other than in the nature of the requirements for its celebration, both as respects the time of its duration, and the sacrifices and rights connected with it. In

some few cases, attention to the form of expression in the original, points out which of the two are referred to; thus Ezekiel xlv. 21 is not, *Ye shall have the Passover, a feast of seven days*, but "*In the first month on the 14th day of the month, the Passover feast shall be to you; seven days unleavened bread ye shall eat*"

John xviii. 28 has been the occasion of much difficulty, by its representing the Jews as preparing to celebrate a festival, which had been celebrated the previous night, and in which our blessed Lord himself had taken part. Much of this difficulty has arisen, from commentators having confined their estimate of what is implied by the term *Preparation*, To the procuring of offerings for the sacrifices, and the cooking of the food required by the people, [the last of which is not forbidden to be done on any sabbath] and having passed over the more general duty of the multitude in relation thereto, namely, *The Preparation of themselves*, by avoidance of defilement, and the performance of all requisites to fit them to be partakers of the festival. As the festival referred to in John xviii. 28, continued for eight days, each of those days,

was, *A day of Preparation*, not *for*, but *of* the Passover ; as in either of those days, a man might incur defilement, and so preclude his participating in the festival ; and that this is the real sense intended to be expressed in John xix. 14, is evident, not only by the omission of the *Article* before the word *Preparation*, thus showing, that it was only *A day of Preparation*, not *The day of Preparation*, but also by its being expressed, *Of or belonging to the Passover*, and not as in 2 Chron. xxxv. 7, *For the Passover*.

As respects our Blessed Lord's participation of the Passover the night before he suffered, and of the time of his suffering, and the events that occurred between it and his resurrection, Holy Scripture is clear and without any ambiguity.

All agree as to the testimony of Holy Scripture, That our Blessed Lord was raised from the dead on the first day of the week ; and that he himself declared Matt. xii. 40, That he should remain "*Three days and three nights in the heart of the earth*," and as no man has yet shewn that the Phrase *Day and Night* has ever been used as descriptive of a space of time, in which the whole of the night is excluded, it

necessarily follows, that our Blessed Lord must have suffered on Thursday, and have partaken of the Paschal Lamb on the preceding Wednesday after sunset, after which rite he retired to the garden of Gethsemane, where Judas and the multitude came with torches and took him that night, and delivered him into the power of the Jews, who the next morning, Thursday morning, subjected him to the examinations recorded in the gospels, and ultimately obtained his crucifixion at about noon, from which he was released by death at about three, and before sunset, was by Joseph of Arimathea hurriedly laid in the grave, as the day that commenced after sunset, was the first sabbath of the Passover, being the 15th of Nisan, called John xix. 31, *An high day*, and that year commenced after sunset on Thursday, and continued until sunset on Friday, which was immediately followed by the Sabbath of the seventh day.

The time just specified of our Saviour's suffering, is that which is absolutely necessary, in accordance with the usage of Greek, to justify the correctness of the numerous passages in Holy Scripture, which state, That our Blessed Lord was raised from the dead, *The third day*.

Again the correctness of the various times specified above, is much supported, if not established, by Matt. xxviii. 1, where the record is in the original, *After the Sabbaths*, Plural, and not as the Received Version has it, *In the end of the Sabbath*: also by the day that followed that on which our blessed Lord suffered, being termed, Mark xv. 42, Luke xxiii. 54, "*A sabbath*;" whereas the day which preceded that on which he was raised from the dead is termed Mark xvi. 1, *The Sabbath*, and Luke xxiii. 56, "*And rested the indeed Sabbath according to the commandment.*"

It appears to me, that what commentators have advanced relative to our Blessed Lord's not having partaken of the last Passover, is too devoid of weight, to require any further notice of it.

ERRATA

OF THE

ENGLISH VERSION OF ST. MATTHEW.

Chap. iii. 11. he shall baptize you, read, he will baptize you,

Chap. iv. 16. Even for them which sit in the region and shadow of death, a light beheld by them, read, Even a light sprung up to them which sit in the region and shadow of death.

Chap. v, 10, 11 and 12. Should be as follows

10. Blessed are those of them that have been persecuted for righteousness; in that the kingdom of heaven is open to them. Blessed are ye

11. When men have reviled you, or persecuted you, or said all manner of evil things against you falsely, for my sake, rejoice and be exceeding glad;

12. For great is your reward in heaven; &c. &c.

15. And put it under a bushel, but on a candlestick, read, And put under its extinguisher, but on its candlestick.

21 and 22. Should be as follows

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger by the judgment awarded to him.

22. But I say unto you, That whosoever is angry with his brother

without a cause, shall be in danger by the judgment awarded to him; and whosoever shall say to his brother, Raca, shall be in danger by the edicts of the council; but whosoever shall say, Thou fool, shall be in danger as regards hell fire.

32. And whosoever shall marry her that is so unholily put away, read, And whosoever shall marry her that is unholily put away—

40. And if any man has wished thee to be condemned even to take away &c., read, And if any man has wished thee to be condemned, or to take away &c.

Chap. viii. 12. Should be as follows

12. But the children of the kingdom shall be cast out into the darkness that is in that place outer; the weeping and gnashing of teeth will not cease

Chap. ix. 6. Should be as follows

6. Except it be for ye to know that the son of man hath power on earth to forgive sins; then he saith to the sick of the palsy, arise &c. &c.

15. And then shall they fast, read, And then will they fast.—

33. It was never so seen in Israel, read, It was never so seen through the Israel's power.

Chap. xi. 23. Shall be brought down to hell. This should be. Will be brought down to hell.

Chap. xiii. 42 and 50. Should be as follows

And will cast them into the furnace of the fire that is there, the wailing and gnashing of teeth will not cease.

Chap. xiv. 2. Should be as follows

And said unto his servants, This is John the Baptist; he was raised from the dead; and on this account the mighty works &c. &c.

Chap. xv. 4. Let him die, read, Dies in death—30. take from it, And so he healed them, and add it to the commencement of verse 31 omitting the comma after the word *Them*.

Chap. xviii. 19. Should be as follows.

Farther, verily I say unto you, That when two Christians should have agreed on earth respecting an allowable act, whensoever they should have asked, it shall be theirs of my father which is in heaven to be bound by or loosed from their agreement—28. Pay me that thou owest, read, Pay me what thou hast, thou owest—33. Shouldst not thou also, read, Thou shouldst then

Chap. xix. 5. Should be as follows, And said on this account, a man shall leave his father &c. &c.

Chap. xxii. 13. And cast him into the outer darkness; there will be weeping and gnashing of teeth, read, And cast him into the darkness that is in that place outer; the weeping and gnashing of teeth will not cease.

Chap. xxiii. 9 and 10. Should be as follows

9. And ye should call no man because he is a christian, father upon the earth; for one is your father, which is in heaven.

10. Neither should ye be called masters; for one of you that are christians is the Master, even Christ.—13. And for a pretence make long prayer, read, Yet make long prayers respecting it for a shew.—15. The child of hell than yourselves, read, The child of hell than of yourselves.—36. All these things. This should be. That all these things.

Chap. xxiv. 20. Be not in the winter, neither extending to a Sabbath, read, Be not so long as to have a winter, or even a Sabbath :

51. Should be as follows, And will cut him asunder, and will place him his portion with the hypocrites; there the weeping and the gnashing of teeth will not cease.

Chap. xxv. 30. Should be as follows

30. And cast ye the unprofitable servant into the darkness that is in that place outer; the weeping and gnashing of teeth will not cease.

Chap. xxvi. 9. For this might. This should be. For this should.
—24. He that is indeed the son, read, Verily he that is the son.—
29. I will not drink from the present time after this ceremony, the
fruit of the vine, read, I will not drink from the present time, after
this ceremony of the fruit of the vine.—43. And found them asleep,
read, And found them again asleep.—64. Thou hast asked, over &c.,
read, Thou hast declared that I am; over &c.—75. That before a
cock crows. This should be. That before cock crow.

Chap. xxvii. 42. We will believe him, read, We will believe in
him.—47. Doth this man call for Elias, read, Surely this man calls
for Elias.—63. After three days, read, Within three days.

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